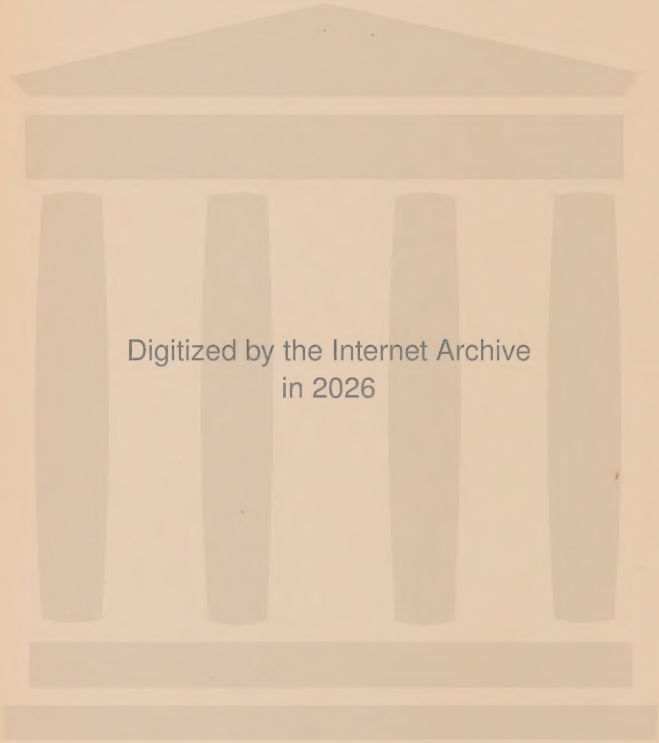
SODALITY CONFERENCES

FIRST SERIES

REV. EDWARD F. GARESCHÉ, S.J.

EX LIBRIS
252.4672
G179
1. Set.
SOCIETATIS
VERBI DIVINI
Techny, Ill.

The Catholic
Theological Union
LIBRARY
Chicago, Ill.


Digitized by the Internet Archive
in 2026

https://archive.org/details/sodalityconferen0000reve_d9k1

SODALITY CONFERENCES

BOOKS BY FATHER GARESCHÉ

Published by Benziger Brothers

Each, Net, $1.50; Postage 10 cents

In Same Uniform Series

EVER TIMELY THOUGHTS. Cheerful Considerations on Facts of Enduring Worth. "Striking are some of the subjects dealt with in these pleasantly instructive pages. It will amply repay anyone to read it."—*Daily Catholic Tribune.*

THE VALUES EVERLASTING. Some Aids to Lift Our Hearts on High. "There are papers on Purgatory, Heaven, prayer and similar topics, that will be read with great spiritual profit." —*Messenger of the Sacred Heart.*

LIFE'S LESSONS. Some Useful Teachings of Every Day. "Will be read and should be read by people who want to turn to best accounts their talents."—*Ecclesiastical Review.*

THE PATHS OF GOODNESS. Some Helpful Thoughts on Spiritual Progress. "It is a most readable book."—*Catholic Bulletin.*

YOUR OWN HEART. Some Helps to Understand It. "The Author knows how to talk of men's faults, inspiring them to do better."—*Fortnightly Review.*

YOUR SOUL'S SALVATION. Instructions on Personal Holiness. "We know of no spiritual book which deserves to have a larger vogue amongst Catholics."—*Rosary Magazine.*

THE THINGS IMMORTAL. Spiritual Thoughts for Everyday Reading. "The subjects are important, the treatment practical and persuasive."—*Catholic World.*

YOUR INTERESTS ETERNAL. Our Service to Our Heavenly Father. "He presents immortal truths in a direct way that enlists attention and arouses zeal."—*Catholic School Journal.*

THE MOST BELOVED WOMAN. The Prerogatives and Glories of the Blessed Mother of God. "It is enjoyable, very interesting, edifying and highly instructive."—*Dominicana.*

YOUR NEIGHBOR AND YOU. Our Dealings with Those about Us. "Every busy Catholic should read it."—*St. Xavier's Calendar.*

Each, Net, $2.75; Postage 15 cents

SODALITY CONFERENCES. (First Series.) Talks on the Sodality Rules. "Should prove invaluable to Directors and Sodality officials, and of great interest and profit to every Sodalist."—*America.*

SODALITY CONFERENCES. (Second Series.) Instructions to Sodalists and Directors. Additional comprehensive considerations on the most important rules, as well as guidance for both Directors and Sodalists.

SOCIAL ORGANIZATION IN PARISHES. "This book covers thoroughly the field of practical and spiritual activity in Catholic parishes."—*The Magnificat.* Net, $3.25.

SODALITY CONFERENCES

TALKS ON THE COMMON RULES OF THE SODALITIES AGGREGATED TO THE PRIMA PRIMARIA OF THE ROMAN COLLEGE, EDITION OF NINETEEN HUNDRED AND TEN

BY

REV. EDWARD F. GARESCHÈ, S.J.

WITHDRAWN
The Catholic
LIBRARY
Chicago, Ill.

NEW YORK, CINCINNATI, CHICAGO
BENZIGER BROTHERS
Printers to the Holy Apostolic See

34
30,237

Imprimi Potest.
FRANCIS X. McMENAMY, S.J.
Præp. Prov. Missourianiæ

Nihil Obstat.
ARTHUR J. SCANLAN, S.T.D.
Censor Librorum

Imprimatur.
✠ PATRICK J. HAYES, D.D.
Archbishop of New York

New York, August 11, 1923

Copyright, 1923, by Benziger Brothers
Printed in the United States of America

Dedication

TO MY FATHERS AND BROTHERS
IN THE
SOCIETY OF JESUS
MANY AND DEAR, WHO, HAVING BEEN DEVOTED
DIRECTORS AND PROMOTERS OF THE
SOCIETY ON EARTH
ARE NOW ASSEMBLED ABOUT THE THRONE OF
THEIR MOTHER IN HEAVEN,
THIS WORK IS ALSO AFFECTIONATELY OFFERED
THAT THEY MAY PRESENT IT
WITH GREAT DEVOTION
TO
THE MOST BELOVED QUEEN
OF THE SODALITY

PREFACE

DIRECTORS and others to whom it falls to give instructions to Sodalists have often expressed the wish for conferences which will suggest to them matter that can be worked into suitable and interesting instructions. At the same time, the officers of Sodalities, and persons especially interested in Sodality work, require a source from which they can draw information as to the Sodality spirit, and the purpose and the meaning of the Sodality rules.

To meet in a measure this twofold demand, we have prepared this volume of conferences on the rules of the Sodality, which will, at the same time, furnish those in charge with points for exhortation and instruction, and supply reading for Sodalists concerning the society to which they belong.

Such a book may be used for reading during meetings; it may be given to officers of Sodalities to prepare them for the exercise of their duties; it will answer questions such as often arise about the various rules and traditions of the Sodality; in fine, it will be serviceable for a diversity of Sodality occasions.

The rules which are not treated in this volume have already been dealt with in another book by the same author, entitled "Children of Mary," to which the reader is referred. Taken

together, these two volumes form a running commentary on the Rules of 1910. Though a number of suggestions concerning Sodality organization are given in passing under the heading of appropriate rules, we have published still another volume entitled "Social Organization in Parishes," which contains a systematic treatment of the organization and conduct of a Sodality in its manifold activities, and suggestions for various works proper to Sodalities and Sodalists.

Having always in mind to meet the needs of a varied audience, these conferences have not been made formal treatises, but rather familiar talks on the rules and cognate subjects, though sometimes it has been necessary to deal with technical details so as adequately to explain a rule. Everywhere there will be found material for conferences and instructions.

Needless to say, it is the highest ideals of the Sodality which we are herein upholding and explaining. These cannot everywhere be completely realized, but they offer an objective toward which all should strive, and to understand them thoroughly will be an encouragement to effort, a summons to further achievement.

In preparing these conferences, use has been made of various sources, referred to in the text. "The Sodality of Our Lady Studied in the Documents," by Rev. Elder Mullan, S. J., which contains the text of the most important documents concerning the Sodality, together with other authoritative information, has been of much service and is quoted under the abbreviation: "Documents." Grateful acknowledg-

ment is made for the help received from all sources.

The notable conferences held at Rome during May, 1922, by delegates from all the Provinces of the Society of Jesus, and with the preparation of which the author was concerned, have also been of very great use in the writing of these chapters. They may serve in turn to encourage similar conferences on the Sodality between our own Directors and delegates, and will afford matter for discussion.

The rules which furnish the texts for these conferences are the Common Rules of 1910, whose origin will be found explained and whose authority is outlined in the conference on "The Obligation of the Rules." We may here recall that these rules were prepared with very great care by a number of experienced Directors of Sodalities in collaboration, and were corrected and approved by the late Very Rev. Francis Xavier Wernz, the Father General of the Society of Jesus, who was, ex-officio, the head Director of the *Prima Primaria* Sodality of the Roman College, to which so many Sodalities are affiliated. These rules bind those Sodalities which exist in Jesuit houses and parishes, and such other Sodalities as have received them from the Bishop when he approved the application for erection. As the usual form includes such an approval, many Sodalities which are affiliated with the Head Sodality at Rome have also these rules of 1910.

For other Sodalities also, these rules have much authority in deciding the true Sodality spirit, since they may embody the most authentic

traditions and present the most lucid and authoritative pronouncement on the true scope, methods and purpose of Sodalities. It will be found in studying these rules that a great deal of suggestion and edification is often contained in brief compass.

In fine, while this volume does not pretend to be an exhaustive or formal commentary, it is hoped that the explanations given of Sodality ideas and spirit will prove helpful not only to Directors, but to officers of Sodalities, to superiors of educational institutions, to social workers, students and others who may be interested in the Sodality and its possibilities and concerned to aid in bringing our Sodality to that level of effectiveness and zeal which beseems the honor of their Queen and Patroness. A zealous and successful Director of a young men's Sodality remarked not long ago to the writer, that the conferences on the rules contained in "Children of Mary" have supplied him with so much matter for instructions, that one chapter has sometimes served for several meetings. We trust that the present volume may prove similarly serviceable.

Note: The full titles of the books above referred to are as follows: "Social Organization in Parishes," New York, 1921: "Children of Mary," St. Louis, 1919; "The Sodality of Our Lady Studied in the Documents."

CONTENTS

PAGE

PREFACE 1

CHAPTER I—THE AUTHORITY OF THE RULES 15

PAGE

The Government of Sodalities 15
The First Rules . . 16
Subsequent Rules . . 17
The Rules of 1910 . . 18
The Importance of These Rules 19
The Rules in non-Jesuit Parishes 20
Where Special Rules Are Desired 22
Particular Rules in Jesuit Sodalities . . . 23
The Director and the Rules 23

CHAPTER II—WHAT IS THE SODALITY? 25

Different Meanings . . 25
Our Sodalities and Others 25
In Praise of Sodalities 27
Various Other Societies 28
Need of Careful Distinction 29
The Sodality in a Class Apart 31
The Sodality's Purpose 32
The Excellence of the Sodality 33
The Most Comprehensive Society . . . 35

PAGE

CHAPTER III—THE SODALITY SPIRIT . 37

PAGE

Not a Mere Pious Confraternity 37
Nor a Mere Social Club 38
To Be Judged from Official Documents . . 39
Expressed in the First Rule 40
To Make Exemplary Catholics 41
Personal Perfection . . 43
A Special Sort of Fervor 44
Works Proportioned to Capacity 45
Work for the Neighbor Most Important . . 46
For the Good of the Church 47
A Difficult but Precious End 48

CHAPTER IV—THE SODALITY AND ACTIVE EFFORT 50

A Momentous Question 50
Not Hard to Resolve . 51
The Documents Conclusive 52
The Directions of the Rules 53
The First Pontifical Bull 54
In the Earliest Rules . 54
The Wish of the Sovereign Pontiffs . . . 55
The Directions of the Fathers General . . 56
The Practice of Exemplary Sodalities . . 58
The Conferences at Rome in 1922 59

CHAPTER V—ERECTION AND AFFILIATION 61

Necessary for Gaining the Indulgences . . 61
The Indulgences and Privileges Granted *Prima Primaria* . . . 63
The Creation of the *Prima Primaria* . . 63
Permission to Admit Women to Sodalities 64
The Number of Affiliated Sodalities 65
The First Step—Erection 66
The Act of the Bishop . 67
Affiliation a Very Easy Proceeding 69
Other Societies Do Not Share Indulgences . 71
Affiliation Involves No Control 72
The Importance of the Rules 73
The Traditions Also a Guide 74
The *Prima Primaria* Today 75

PAGE

CHAPTER VI—THE PRIMARY PATRON 77

PAGE

The Characteristic Devotion 77
One of the Greatest of Christian Devotions . 79
The Honor Goes to Christ 80
To Develop Followers of Christ 80
This Devotion a Most Effective Means . . 81
A Helpful Comparison . 82
A Model for All Mankind 83
Her Influence Needed by Men 85
Many Titles to Choose From 86
The Importance of This Devotion 88
An Inspiration and a Warning 89

CHAPTER VII—THE SECONDARY PATRON 90

The Choice to Be Made with Care 91
Favorite Patrons for Men 91
Patrons for Young Men's Sodalities 93
For Married Women . 94
For Young Women and for Children . . . 94
Some More Usual Patrons 95
Can There Be Two Secondary Patrons? . . 97
The Name Important . 98

CHAPTER VIII—FOR ALL THE FAITHFUL 100

Sodalities for Women of Recent Origin . . . 100
Universality a Timely Feature 102
A Providential Answer to Present Needs . . 103
The Sodality Especially for Men 104
Its Wide Appeal to Men 106
The Need of a Principle of Unity 106
Some Questions about Membership . . . 108
Religious Also May Become Sodalists . . 109
The Manifold Membership of Sodalities . 110
Illustrious Models of Every Rank . . . 112
The Solution of a Practical Difficulty . . 112

PAGE

CHAPTER IX—SODALITIES FOR SEPARATE CLASSES 114

PAGE

The Rules Encourage Separate Sodalities . 114
Division into Natural Groupings 115
The Difficulty of Management 116
Halving the Pastor's Work 117
A Case in Point . . 119
Perseverance Notably Rewarded 120
Not a Requirement but a Suggestion . . . 122
A Clearing House for Parish Activities . . 124

CHAPTER X—SOME SPECIAL SODALITIES 125

The Order of Dignity . 125
Sodalities for Priests . 126
More About Priests' Sodalities 127
Sodalities for Seminarists 129
A Practical Training . 130
Sodalities for Religious Teachers 131
For Lay Teachers . . 132
Alumni and Alumnae Sodalities 133
Sodalities for Professional Classes . . . 134
For Medical and Law Students 136
Training for Eminence 137
Sodality Houses in Catholic Universities . . 138
Sodalities for Trained Nurses 139

CHAPTER XI—SODALITY MEETINGS . 142

A Most Important Topic 142
The Necessity of Well-conducted Meetings . 143
Weekly Meetings the Ideal 144
The Reasons for Weekly Meetings 145
Weekly Meetings Not Indispensable . . . 146
The Day and Hour of Meeting 148
Sunday or Holy Days Recommended for Meetings 148
The Importance of Good Attendance 150
Meetings during the Summer 150
School Sodalities in Summer 152
Where Should the Sodality Meet? 153
Are Meetings Necessary for Gaining Indulgences in General? . 154
The Indulgences Granted for Meetings . . . 155

PAGE

CHAPTER XII—THE REGULAR EXERCISES AT MEETINGS 157

PAGE

The Order of Meetings Not Obligatory . . 157
Varying the Exercises at Meetings 159
Announcements at Meetings 160
The Place of the Office of the B. V. M. . . 161
A Choice between Offices of the B. V. M. . . 162
The Director's Conference—Its Importance 163
Working from Within . 165
The Exhortations of the Fathers General . . 165
Further Letters of the Generals 167
The Rules a Source of Instruction-Matter . 168
Some Books for Sodality Reading 169
Conferences on the Blessed Virgin 171
The Closing Prayers . 172
Business Meetings . . 172

CHAPTER XIII—SOME FURTHER POINTS ON MEETINGS 174

Other Religious Exercises Recommended . 174
The Business Meetings 174
The Place for Business Meetings 175
The Order of Business Meetings 176
The Proposal of New Sections 177
Variety and Change of program 178
The Social Side of Business meetings . . . 179
Joint Meetings of Two or More Sodalities . . 180
Public Sodality Demonstrations 180
Districting the City . 181
Effort That Is Worth While 182

CHAPTER XIV—THE GENERAL COMMUNION 183

Frequent Communion Traditional . . . 184
Numbers Not the Test of Excellence . . . 185
Frequent Communion Urged by the Popes . 186
An Outline of Exercises 187
Some Customs Regarding General Communion . 188
The Purpose of Monthly Communion . . . 188
The General Profit and Edification 189

PAGE

CHAPTER XV—THE FEASTS OF THE SODALITY 191

PAGE

The Usefulness of Public Celebrations . . . 191
The Meaning of Titular Feasts 192
The Exercises of the Novena 192
The Evening Exercises of the Novena . . . 193
Explaining the Sodality Spirit 194
The Organization of the Triduums 195
An Opportunity to Secure Candidates . . 196
Renewing the Fervor of the Sodalists . . . 197
The Purpose of the Annual Retreat . . . 199
Special Programs and Celebrations . . . 200
With a Becoming Display 201

CHAPTER XVI—THE GOVERNMENT OF THE SODALITY 203

The Difference of Jurisdiction 203
The Full Control of the Bishop 205
Directors Subject to the Ordinary 206
Loyalty Expected to Sodality Ideals . . . 207

CHAPTER XVII—THE POWERS OF DIRECTORS 209

The Great Authority of Directors 209
The Right Employment of Authority . . . 210
Not an Absolute Monarch 211
The Example of a Prudent Director . . . 212
The Authority of Non-Jesuit Directors . 213
Creating a Spirit of Loyalty and Union . . 215

PAGE

CHAPTER XVIII—THE APPOINTMENT OF DIRECTORS 216

PAGE

Wide Powers of the Ordinary 217

Local Jesuit Superiors Have Powers of Director 218

Importance of a Right Choice 219

The Chief Requirements for a Good Director . 220

The Director's Gift of Guiding Souls . . 220

His Prudence and Balance 221

His Personal Devotion to Mary 222

The Need of Perseverance 223

His Knowledge and Esteem of the Sodality 223

His Faculty of Inspiring Others 225

Other Useful Qualities 226

The Great Importance of Good Directors . . 227

CHAPTER XIX—THE SODALITY COUNCIL 229

The Membership of the Council 230

The Importance of the Council 230

Has the Esteem of the Council Grown Less? 231

The Purposes of the Council 232

The Growth of the Council 233

When New Members Are to Be Received . . 235

Copious Rules of the Council 236

The Position of the Prefect 237

The Council's Knowledge of the Sodality . . 238

The Right Use of the Officers 239

The Secretary 240

The Instructor of Candidates 241

The Duties of the Treasurer 242

PAGE

CHAPTER XX—THE MINOR OFFICERS 244

The Importance of the Minor Officers . . . 244
The Sacristans of the Sodality 245
The Two or More Recorders 246
The Sodality Reader . 247
The Librarians and Their Work 248
Sodality Visitors of the Sick 249
Prayer for the Sick . 250
Other Offices May Be Created 251
The Whole Organization to Be Practical . . 252

CHAPTER XXI—THE ADMISSION OF CANDIDATES 253

An Unfortunate Variance of Standards . 253
Paramount Interests of the Sodality . . . 254
The Capacity and Good Will Required . . . 255
The Threefold Zeal Required 257
The Answers to Some Difficulties 258
The Rules Require Picked Men . . . 259
The Fallacy of Numbers 260
The Consultation with the Council . . . 262
Admission of Members of Another Class . . 263

CHAPTER XXII—THE RECEPTION AND DISMISSAL OF SODALISTS 265

The Essentials of a Valid Reception 265
The Usefulness of a Solemn Reception . . 266
The Manner of Holding Receptions 267
The Formulas of Consecration 269
The Profession of Faith 269
The Sodality Medal . 270
An Enrollment Fee Forbidden 271
Membership Certificate 272
Sending the Act to Absent Members . . . 273
The Dismissal of Sodalists 274
The Importance of Judicious Action . . . 275

PAGE

CHAPTER XXIII—THE DUTIES OF SODALISTS 277

PAGE

Implied in the First Rule 278
Union with the Church 279
Works of Piety and Fervor 280
Some Methods of Prayer 280
Daily Mass and Communion 282
The Examination of Conscience 283
Avoiding Bad Company, Books and Plays . . 283
A Fixed Confessor Recommended 285
The General Confession 286
A Particular Devotion to Mary 287

CHAPTER XXIV—SOME FURTHER DUTIES OF SODALISTS 289

The Need of Regular Attendance 289
The Importance of Meetings 290
The Organization of Sections Recommended . 291
The Threefold Purpose of Sections 292
Participation May Be Made Obligatory . . 293
A List of Possible Activities 294
The Individual Life of Sections 295
The Importance of Sodality Academies . 295
Suggestions about Academies 296
Drawing Others to the Sodality 298
Obedience to Director and Officers . . . 299
Charity Toward One Another 300
Charity Toward Deceased Sodalists . . 301
When Sodalists Are Absent from Home . . 302
"Once a Sodalist Always a Sodalist" . . . 304

CHAPTER XXV—THE SODALITY LIBRARY 305

No Excuse from the Press Apostolate . . 305
Catholic Books Essential for Catholic Homes . 306
Apathy a Double Deprivation 307
The Sodality Library to Be Excellent . . . 308

PAGE

Plans for Getting Books 309
The Rules of the Library 311
Book Talks 312
Other Practical Methods 313
Opening the Library to the Public . . . 313
The Sodalists' Home Library 314

CHAPTER XXVI — SODALITY CONGRESSES, PERIODICALS AND UNIONS . 316

Three Powerful Helps to Union 317
Sodality Congresses . 318
Adaptability of the Idea 320
The Sodality Conferences at Rome 321
Sodality Periodicals . 322
Coöperating with the Sodality Magazine . 323
Unions of Sodalities Recommended . . . 324
A Competent Director Essential 325
Suggestions for Sodality Unions 327
National Unions Recommended 328

APPENDIX 329

ALPHABETICAL INDEX 353

SODALITY CONFERENCES

CHAPTER I

THE AUTHORITY OF THE RULES

THE question is frequently asked and it is a very important one: "What authority have the rules of the Sodality and what is the obligation to observe the rules?" Clearly, the answer for the second part of this question depends on the reply to the first. Let us consider, therefore, what is the authority possessed by the rules of the Sodality.*

THE GOVERNMENT OF SODALITIES

By way of introduction it will be well to explain briefly the government of Sodalities and to note the seat of authority for their government. A distinction must be made at the outset between the Sodalities which exist in Jesuit houses, churches and institutions and those which are established elsewhere. The Jesuit Sodalities were put under the authority of the General of the Society of Jesus by Pope Gregory XIII in the Constitution entitled *Omnipotentis Dei*, dated the 5th of December, 1584, and amplified and confirmed by Sixtus V, Clement VIII,

* See, in "Children of Mary," the chapter, "The Obligation of the Rules."

Gregory XV, Benedict XIV, Clement XIII, Leo XII, and Leo XIII. These Pontiffs have given to the Generals the power to make rules for the Sodalities of their Society, and to change, correct and reform them. Such rules have then authority for all the Sodalities in Jesuit houses and churches.

THE FIRST RULES

The first of the editions of the rules thus promulgated by the Jesuit Generals is that of Father General Aquaviva in 1587. At that time Sodalities were for the most part in Jesuit colleges, though their membership was not limited to students. The rules take this into consideration, and their provisions apply specially to students. The purpose of Father Aquaviva in promulgating these rules for all Sodalities is thus expressed in a letter to a Jesuit Father of Cologne, written while the rules were being formed, and quoted in "Documents" (No. 67): "All Sodalities," he says, "are, so to speak, bound together in a common body. It is, therefore, desirable that they should be infused with the same spirit and should wear one and the same outward appearance." The same purpose, to promote uniformity and preserve the Sodality spirit in all Sodalities affiliated to the *Prima Primaria* of the Roman College, has inspired each successive edition of the Common Rules. In the rules, then, we may rightly and safely look for the most authoritative expression of the Sodality spirit, since they are promulgated by the General, who is the chief Director of the *Prima Primaria* and is thus the

custodian, so to say, of the Sodality spirit in those societies which are affiliated to it.

When the Society of Jesus, through machinations of the enemies of the Church, was suppressed in the greater part of Europe, the Sodalities suffered woefully and many of them went out of existence altogether. Up to that time Sodalities affiliated to the *Prima Primaria* of the Roman College had existed only in Jesuit institutions and churches. The rules, therefore, of Father Aquaviva had applied only to these Jesuit Sodalities. The *Prima Primaria,* however, survived and retained by special concession of the Pope the power to affiliate other Sodalities. An effort was even made to draw up a new set of Common Rules, which were printed in the year 1804, and though these may have had no authority since, as Father Mullan remarks in "Documents" (No. 71), "it is not clear that the *Prima Primaria* had any authority to impose these rules upon the new Sodalities"; those bodies, as he further says, very probably adopted them faithfully without troubling themselves as to whether the *Prima Primaria* was empowered to impose them.

SUBSEQUENT RULES

A study of the rules was begun in 1831 and carried on until 1846, but the revolution of 1848 interfered with the work and it was discontinued. It was not until 1855 that Father General Beckx issued an amended edition of the Common Rules, which followed those composed by Father Parthenius, a famous professor of the Roman College who died in Rome in 1786.

He was a man of great learning and so devoted to the Blessed Virgin that he changed his family name from Mazzolari to Parthenius in honor of the Blessed Virgin. Father Vicar General Anderledy declared the Common Rules of Father Beckx obligatory on all Jesuit Sodalities, and proposed for non-Jesuit Sodalities a compendium of them. Finally, in 1910, Father General Wernz approved a new edition of the Common Rules, which remains in force for Jesuit Sodalities to this day.

THE RULES OF 1910

The history of this last edition of the rules is interesting, and may be found in some detail in the "Documents." Suffice it to say, that a new examination of the customs and rules of the Sodality in former times and at the present day was made in Rome in the years 1909 and 1910; "the most recent books were consulted, as well as the acts of the various Sodality congresses, and after no less than six different forms of Common Rules had been composed, with the advice of fourteen Fathers of the Society belonging to nine different countries, a definite form was chosen as the result of the study and was proposed to Father General Wernz in the month of June, 1910." The new form was based largely upon a series of rules drawn up in Spain with the coöperation of various Directors and Sodalists in that country, where some Sodalities have achieved an extraordinary development and success.

The rules proposed to Father Wernz in 1910, were then examined again by seven Fathers of

the Society and received final consideration from Father Wernz himself, being corrected and completed by him. At last he officially approved them on the feast of the Immaculate Conception, December 8, 1910. Father Mullan, comparing the Common Rules of 1910 with the two previous editions of 1587 and 1855, sums up the comparison as follows: "We find in general: (1) That everything of importance contained in the preceding Rules, is also contained in this third Rule; (2) That many small particulars and regulations of the two others are omitted in those of 1910, leaving greater liberty to the Directors; (3) That the words used are fewer in number, and are of a more clear and precise character; (4) That the order is more logical and the matter is arranged as in a body of laws."

THE IMPORTANCE OF THESE RULES

These Common Rules, then, as is remarked in the edition usually distributed to Sodalists, "bind, of themselves, only the Sodalities which exist in Jesuit houses or churches." They have, however, a great importance for all Sodalities affiliated to the *Prima Primaria* of the Roman College, since, as the note in question goes on to declare, "the nature and aim, the manner of proceeding and the practices of the Sodality are excellently shown in them, so that they may well serve as a mirror for all Sodalities even outside of Jesuit houses and churches." At the same time, the rules themselves are careful to state that they impose no new obligation

under pain of sin. Rule 32 declares: "Though the Rules of the Sodality do not of themselves bind under pain of either mortal or venial sin, but leave in each matter that degree of obligation which exists by Divine or ecclesiastical law, still the Sodalists should have great respect for the Rules, and endeavor to fulfill them faithfully and exactly, as they voluntarily accepted them on the day of their reception, and as they will find in them the necessary and efficacious means to attain the end of the Sodality."

The Sodalists owe, then, both the Sodality and themselves a careful observance of the spirit of these rules. They owe it to the Sodality, because on the right carrying out of this spirit depends the welfare and sometimes the very life of the Society, to which they have bound themselves in loyalty and honor. They owe it to themselves, because through the observance of the spirit herein set forth they will achieve that inward fervor of Catholic life which will manifest itself in the good works of the Sodalists.

Not all the recommendations of the rules are of equal importance. This appears clearly enough from the very nature of the case. Some regulations affect the very life of the Sodality. Others contain detailed suggestions for personal piety. Everyone can and should observe the former very exactly. Not all can carry out to the letter all the recommendations of the latter.

THE RULES IN NON-JESUIT PARISHES

All that we have said applies directly to Sodalities in Jesuit houses and parishes. But

much the same remarks may be repeated in regard to the Common Rules of 1910, for a vast number of non-Jesuit Sodalities which, though erected in other parishes and institutions and thus under the jurisdiction of the Bishop of the place, are affiliated to the head Sodality of the Roman College. There are two reasons why the Common Rules of 1910 have almost equal importance for these latter Sodalities also. One reason is that given in the note quoted above. The other reason, and a still more cogent one, is that these rules are commonly presented to the Bishop for his approval at the same time that a Sodality is erected which is to be affiliated to the head Sodality at Rome. When so approved by the Bishop who is Ordinary of the place, these rules become equally binding on the new Sodality even though it is not under Jesuit control.

The usual printed form of "Petition to the Ordinary" employed in the application for erection and affiliation, bears upon it the request to the Bishop: "2—To give your approval, for use by the above Sodality, of the 'Common Rules of 1910.'" When the Bishop signs this application, thus giving it his approval, these Rules of 1910, the ones which we are discussing, become the rules of the Sodality thus erected. Hence, alterations in the rules which afterward seem advisable, or additions to them, should be submitted to the Bishop for his approval.

Most of the Sodalities affiliated in recent times to the *Prima Primaria* have, so far as we know, included this petition in their application,

and so have adopted by the authority of the Bishop these rules of the *Prima Primaria.*

WHERE SPECIAL RULES ARE DESIRED

There is nothing to prevent a Sodality from having special rules of its own in addition to the Common Rules of which we have been speaking. These special rules should also be submitted to the Bishop, or to the Father General in the case of Jesuit Sodalities, and they should also be noted in making application for affiliation to the *Prima Primaria* of Rome. If exceptions in the Common Rules are desired for the Sodality in question, this also ought to be mentioned in making the petition. In general, however, Sodalities find it quite sufficient to adopt the Common Rules of 1910 as they stand, without any changes or additions.

A further point, which very seldom comes up in practice, but which should be known in regard to changes in the rules, is the following: The Bishop can erect a Sodality with any rules he pleases, since this act of erection belongs to him. But because aggregation or affiliation to the head Sodality at Rome is necessary for gaining the indulgences, the General of the Society of Jesus, to whom it belongs to aggregate, must be satisfied that the rules proposed conform to requirements. Hence, his approval is necessary also for changes in the Common Rules and for additions thereto, and cases have arisen, though they are very rare, where aggregation was denied because the rules proposed were not found suitable to a Sodality aggregated to the *Prima Primaria.* By far, the simplest

method, therefore, is the one commonly followed of proposing for the new Sodality the Common Rules of 1910 precisely as they stand.

PARTICULAR RULES IN JESUIT SODALITIES

As regards Jesuit Sodalities, Father General Wernz in the Common Rules of 1910 has given the power to Directors of Sodalities in Jesuit houses and churches, "providing they do not alter the present Common Rules," to "make any particular rules, statutes and decrees which they think reasonable and prudent. They can also modify and entirely change what they have decreed, without even being obliged, in any case, to get or even to ask the opinion or consent of the Sodalists." We shall comment more fully hereafter on this provision. It suffices to note for the present that the Director can alter nothing in the Common Rules by his own authority, but can supplement them by any prudent or reasonable rules or regulations which he judges proper.

THE DIRECTOR AND THE RULES

All that we have said should serve to emphasize the importance of the Common Rules of 1910, not only to Jesuit Sodalities, but to all which are affiliated to the *Prima Primaria* of the Roman College, since these rules have so great a moral authority and express so authentically the spirit and purpose of the Sodality. It is true that they in no way bind the conscience of the Sodalists. They do appeal, however, in a special way to their loyalty and devotion. It would be an unworthy thing in a Sodalist to

remain indifferent to the rules and to neglect their holy suggestions and admonitions. As to the Director of a Sodality affiliated to the head Sodality at Rome, he should feel something more even than the urgings of loyalty which impel a Sodalist to study and observe the rules. It is his particular care to explain these rules to his members and to encourage them along the Sodality ways which are there so authoritatively marked out. The Director, therefore, should be letter-perfect in the rules, should know them himself and should never weary of teaching the Sodalists the perfect observance of their spirit of inward fervor which overflows in exterior good works, in an exemplary Catholic life in honor of the Queen of Heaven.

For the benefit of the Directors of Jesuit Sodalities, it may be well to repeat at this place the information given in rule 69, the last of the Common Rules of 1910, which has to do with local rules for Jesuit Sodalities. It reads as follows: "By the arrangement of Very Rev. Father Anderledy, if Rules somewhat different from the above are desired, they can be proposed to none but the Very Rev. Father General. Local rules additional to the present, if such are made, are not to be contrary to them, and if meant to be permanent are to be submitted to the Provincial or to the Superior of the Mission for approval." This applies, of course, only to Sodalities in Jesuit houses and parishes. For other Sodalities, as we have explained, additional rules must be submitted to the Bishop who is Ordinary of the place.

CHAPTER II

WHAT IS THE SODALITY?

DIFFERENT MEANINGS

THE word "Sodality" has many different meanings. In our present sense the term is used to designate a religious society which has the Blessed Virgin as its chief patroness, which is duly approved and erected by ecclesiastical authority, *and which is aggregated or affiliated to the Prima Primaria or Head Sodality of the Roman College.* But unfortunately for our purpose the term "Sodality" is in itself much more general. It has almost the same meaning as confraternity, and is applied to a great number of societies besides the ones above referred to, which are affiliated to the Head Sodality at Rome. This ambiguity is unfortunate, because it causes confusion in the minds of the faithful. Moreover, it adds to their confusion when they see a great diversity of practice among different Sodalities and find it hard to determine which ones are acting in conformity with the true spirit of the *Prima Primaria* and which are below standard.

OUR SODALITIES AND OTHERS

It will be well, therefore, to clarify and define the chief outlines of the Sodality spirit, methods and principles. First, we must distinguish the Sodality of the Blessed Virgin, as we understand it, from the many other societies and

confraternities which use the name "Sodality." In a very good article in The Catholic Encyclopedia under the heading "Sodalities," written by Father Joseph Hilgers, S. J., and to which we refer our readers, the learned author gives many interesting details about Sodalities in general. He declares that "confraternities and Sodalities in the present meaning of the word, the only ones which will be here mentioned, had their beginnings after the rise of the confraternities of prayer in the early Middle Ages, and developed rapidly from the end of the twelfth century, i.e., from the rise of the great ecclesiastical Orders. Proofs of this," he continues, "are to be found in the Bullaria and annals of these orders, as those of the Dominicans, the Carmelites and the Servites." In the Middle Ages many confraternities had sprung up for prayer for the dead, and these are extraordinarily interesting in the details of their history and may be considered as the precursors of the Sodality.

We have not place, however, to speak in detail of their activities. While devotion to and compassion for the Poor Souls was the characteristic mark of these confraternities, they "placed themselves under the special protection of the Blessed Virgin and chose her for patron under the title of some sacred mystery with which she was associated. The main object and duty of these societies were, above all, the practice of piety and works of charity." At the end of the Middle Ages, as is well known, there was a sad falling off in fervor and religious life, and naturally this meant a great decline in Sodalities.

But when the Counter-Reformation purified and strengthened the life of the Church in the sixteenth century, and when new Religious Congregations were organized, the zealous efforts of the Church's ministers resulted in the formation of new Sodalities, many of which are still flourishing in the Church.

IN PRAISE OF SODALITIES

"Of the Sodalities which came into existence just at this period," continues Father Hilgers, "particular mention should be made of those called the Sodalities of the Blessed Virgin Mary (*Congregationes seu Sodalitates B. Mariæ Virginis)* because the name *Sodality* was in a special manner peculiar to these, also because their labors for the renewal of the life of the Church were more permanent and have lasted until the present time, so that these Sodalities after fully three hundred years still prosper and flourish." He goes on to say that "even the opponents of the Catholic Church seem to recognize this," as, for instance, the German Encyclopedia of Protestant Theology which "discusses almost exclusively the Sodalities of the Blessed Virgin Mary as the pattern of Catholic Sodalities. It cannot, indeed, be denied that these Sodalities are, by their spirit and entire organization, better equipped than other confraternities to make their members not only loyal Catholics but also true lay apostles for the salvation and blessing of all around them. In the course of time other pious Church societies sprang from the Sodalities of the Blessed Virgin Mary, or were quickened by these to new zeal and fruitful labors,

e.g., the work of foreign missions, the 'Society of St. Vincent de Paul,' the 'Society of St. Francis Regis,' and many others. While all other confraternities and Sodalities have as their chief end a single pious devotion or exercise, a single work of love of God or of one's neighbor, the peculiar aim of the Sodalities of the Blessed Virgin Mary is, by means of the true veneration of the Blessed Virgin, to build up and renew the whole inner man in order to render him capable of and zealous for all works of spiritual love and charity."

VARIOUS OTHER SOCIETIES

Besides these Sodalities of the Blessed Virgin, however, there are a great number of other societies which claim the same general title of "Sodalities." It should be remarked too, that some of these have a "Prima Primaria" at Rome, established in one or the other of the Roman churches, which enjoys the right to affiliate other societies of the same kind to itself and to communicate its privileges and indulgences in much the same way as the *Prima Primaria* affiliates and communicates its own privileges and indulgences. One finds in the article referred to, a bewildering list of these Sodalities. The article divides them into three classes, not, however, absolutely distinct from one another. The first class of Sodalities or confraternities have as their chief object piety and devotion; the second class include those Sodalities whose chief purpose is to promote the spiritual and corporal works of mercy. The third class have as their chief aim the promotion of the prosperity, well-

being and improvement of a definite class of persons. Among the first class, which are pious confraternities merely, are the Confraternities of the Scapular of the Most Holy Sacrament, of the Sacred Heart and the Passion, of the Precious Blood, of the Living Rosary, of various angels and saints, etc. Some of these purely devotional societies (which must be carefully distinguished from our "Sodalities of the Blessed Virgin affiliated to the Head Sodality of the Roman College") are also devoted to the Mother of God.

"The Confraternities of the Mother of God," says Father Hilgers, "which have been confirmed for the entire Church, exist in such large numbers that all cannot be given here. Especially numerous are the Sodalities and associations erected in honor of the Blessed Virgin in individual cities, dioceses, districts, or countries." Some of these confraternities are also called "Prima Primaria."

Thus, in the Church of St. Agnes Outside the Walls at Rome, there exists an association of the Children of Mary under the protection of the Immaculate Virgin and of St. Agnes, which was established for girls alone. This has also the power of aggregation. There is also an Archconfraternity of Our Lady of Perpetual Succor and of St. Alphonsus Liguori, to which the General of the Redemptorists has power to aggregate.

NEED OF CAREFUL DISTINCTION

From all these Sodalities of the Blessed Virgin our Sodality must be carefully distinguished.

It is indeed unfortunate, in a sense, that all have the same general title of "Sodality," because they differ so greatly. It might be desirable, indeed, to adopt some distinguishing name which might be added to the word "Sodality" in order to distinguish those societies which are affiliated to the *Prima Primaria* of the Roman College and participate in its indulgences and privileges as well as share its ideals and aims.

Under the second class, those Sodalities which have been established to promote work for souls and Christian charity, the author mentions many confraternities or Sodalities for the relief of the Souls in Purgatory. The Bona Mors Society comes under this heading. It is entirely distinct from our Sodality, but was established in 1648 by the General of the Society of Jesus, Father Caraffa, in the Church of the Gesu, under the title of "The Congregation of the Bona Mors (Happy Death) in honor of Jesus Dying on the Cross and His Sorrowing Mother." Thus, this society also honors the Blessed Virgin and it has likewise been raised to the rank of an archconfraternity and can affiliate other societies of the same kind and share its indulgences with them.

Under this same heading of "Sodality" a great variety of other societies for special good works are enumerated, e.g., confraternities of Christian doctrine, works for the preservation of the Faith and its propagation; Sodalities for the promotion of the teaching of Christian Doctrine, for the promotion of religious music, for temperance, for the help of the missions, for

the defense of the Church, etc. Under this heading come also the St. Vincent de Paul Societies, the Society for the Propagation of the Faith, the Missionary Union of Catholic Women, the Holy Childhood Societies, the St. Peter Claver Sodality, etc. Though some of these have sprung from our Sodality of the Blessed Virgin, they are completely separate from it and must not be confused with it.

The third class of Sodalities have for their chief aim the welfare of certain classes of society. They include: The Association of Christian Families, The Archconfraternity of Christian Mothers, The Association of the Holy Childhood, a number of leagues for priests; such as, The Priests' Eucharistic League, The Apostolic Union of Secular Priests, etc.

THE SODALITY IN A CLASS APART

Finally, and in a section separate from all the others, Father Hilgers deals with the Sodality of the Blessed Virgin of the *Prima Primaria* of the Roman College. It does not belong, properly speaking, under any one of the foregoing classifications. It is not exclusively for piety, not merely a pious confraternity, but much more. Neither is it exclusively for active works of zeal, though it promotes them as part of its activities. Finally, it does not seek exclusively the perfection and welfare of any one class of persons. Its purpose is more comprehensive, its aim and scope broader than any one of these divisions. He then gives a brief history of the Sodality, enumerates the development by which the Head Sodality at Rome was allowed to unite

with itself, first, all Sodalities of men and boys in all Jesuit churches and institutions, then all Sodalities of either sex in Jesuit churches; and finally, all Sodalities whatever, even if they existed outside of Jesuit houses. Finally, he speaks of the rules of the Sodality and declares that these rules of 1910, though they are approved for the Sodalities under Jesuit direction, "were intended to serve as a model for all other Sodalities of the Blessed Virgin; they give the clearest statement as to the nature and purpose, organization and working of all such bodies." We shall quote at length from the paragraph which follows. It gives so clearly and authoritatively the distinctive purpose and spirit of the Sodality, that it is worth reproducing in full. Each sentence deserves careful reflection:

THE SODALITY'S PURPOSE

"These Sodalities aim at making genuine Christians of their members by a profound devotion to, and childlike love of, the Blessed Virgin; the members are not merely to strive to perfect themselves but are also, as far as their social position permits, to seek the salvation and perfection of others and to defend the Church of Jesus Christ against the attacks of godless men *(cf. tit. I, reg. 1)*. The entire tendency of the Sodalities and the councils (which are selected from the Sodality), the regular meetings and lectures, the careful control and supervision of all members, in addition to all the various exercises and works prescribed or advised, and the constant close personal intercourse of the mem-

bers with the Director, serve to make the members noble, moral human beings, who, with the aid of the Blessed Virgin, lead others to Christ. In general the spirit and occupation of the members is not to be a vaguely enthusiastic piety and asceticism, but a sober, genuinely Catholic devotion and a joyous, zealous effectiveness for good in the sphere in which each member moves. Consequently, in separate sections the members should have all possible opportunity to develop all the capabilities of mind and heart, in order to attain as completely as possible the high aim of the society *(cf. Reg. 12-14)*. The history of the Sodalities of the Blessed Virgin gives clear proof of their great and beneficial influence in all epochs of their existence. These beneficial results have been recognized by both State and Church. The enemies of Christianity and of the Church have also shown their recognition of these results by their particular hatred and persecution of Sodalities." The article finishes with some statistics of the rapid growth of the Sodality and its spread everywhere, particularly after the restoration of the Society of Jesus. "In the fifty years after the declaration of the dogma of the Immaculate Conception nearly thirty-five thousand new Sodalities were united with the Roman main Sodality."

THE EXCELLENCE OF THE SODALITY

"Undoubtedly," he concludes, "a well-conducted Sodality of the Blessed Virgin is in itself the best method of spiritual development for the members and also the best aid to the priest in his anxiety for the well-being of his entire

flock. In addition, these Sodalities are the most universally extended of all pious associations and confraternities, for they can be and are erected separately for each sex, for every age, and every station in life, so that they include in themselves the advantages of all unions for different positions in life. Moreover, as has been already clearly shown, they seek to attain as fully as possible in their members the two-fold object which all other confraternities, in a certain sense, only strive for partially, namely, to attain to true love of God by the exercises of the Divine service, prayer and reception of holy communion, and to attain to true charity by exercising the most universal possible zeal for souls."

This is high praise, yet it will be justified by a study of the Sodality's history. It indicates, too, why the Sodality of the Blessed Virgin has in so many places taken to itself the general term "Sodality," and is known as the Sodality par excellence. It is the most extended of all pious associations and confraternities. The Holy Father, Benedict XV, in his address to the Sodalists of Rome on the occasion of the fortieth anniversary of his own admission into the Sodality, said to them that he had been informed that there are now in the world forty thousand of these Sodalities, with seven million members. They are to be found in parishes, institutions, cities, in great variety, and though they do not always come up to the ideal proposed, they still show a marvelous vitality, and the sum total of their work is extraordinary, even where they seem to go on very quietly.

The best and most pious members of parishes are attracted to them by an inward instinct. In a word, they are one of the most widespread and powerful influences for spiritual good in the Church. The paragraph we have quoted above, gives also several means of distinguishing our Sodalities from other societies.

THE MOST COMPREHENSIVE SOCIETY

Besides being the most extended of all pious associations, they are one of the most comprehensive. While pious confraternities aim at works of devotion, and charitable societies seek to encourage active good works, while a third class of societies seeks to promote the welfare of special classes of people, the Sodality is universal in its membership and aims at the fullness of the Catholic life, making it a purpose to cultivate that sort of interior fervor and zeal which will overflow and multiply in good works. The Sodality unites, therefore, within itself the excellences both of piety and action and it is not without reason that St. Francis de Sales declared that it is a sort of Religious Order for the laity. When one understands clearly and practically what a Sodality is, this comprehension will give the clue to many difficulties.

The purpose of the Sodality is so high and excellent that it is no wonder that it is sometimes difficult to achieve it; no wonder, too, that the Sodality is often misunderstood, owing first to the confusion arising from its likeness of name with other societies, and second to the necessarily special organization which it re-

quires. If it were very simple, and confined itself to one purpose only, as do many pious confraternities, it would indeed be easy to understand and easy to direct, but it would no longer have the efficacy of a Sodality.

CHAPTER III

THE SODALITY SPIRIT

TO BE sure of arriving at a journey's end, one must know where one is going and what roads lead thither. An evident enough observation! But the neglect of it seems one great reason why Sodalities sometimes fail. If those who are in control would devote a bit more time to finding out precisely the spirit and purpose of their organization and determining the most practical means to achieve that purpose under the circumstances, we should see a greater number of successful Sodalities.

It is not easy to put into a few words the interior spirit and genuine purpose of the Sodality, because there are so many questions and even disputed points which rise up on either side of the way to lure us from the immediate subject. But it is worth trying to formulate succinctly the essential details of the Sodality spirit, leaving for another place the discussion of what is by the way.*

NOT A MERE PIOUS CONFRATERNITY

The best manner to begin, in view of existing misconceptions, is to tell what the Sodality is

* See also in "Children of Mary," the chapter, "That Fervent Catholic Life."

not, so as to clear the ground a little. The Sodality is not, then, we repeat, merely a pious confraternity. This may surprise some readers, but it is literally true. A pious confraternity has for its chief purpose the performance of works of devotion. It seeks to keep its members faithful in their attendance at meetings, where the characteristic exercises of piety adopted by the confraternity are gone through, and it induces them also, perhaps, to say special prayers and perform particular acts of piety in private. But here its activities end. It does not try to go beyond the sphere of piety and devotion.

Now the Sodality does indeed all that we have said, but it does much more. It insists on faithful attendance at meetings, where exercises of piety are performed, and at general communions of the Sodality, but it goes much beyond these works of devotion. Hence, though it has also the functions of a pious confraternity, it is not to be classed among these purely devotional associations. In fact, one of the greatest errors in regard to the Sodality and one which has done it most harm in practice, is to think that its work is accomplished when the Sodalists have been got to attend meetings and to go to communion in a body, as if this were all that the rules require, and anything else were purely optional and superfluous.

NOR A MERE SOCIAL CLUB

But neither is the Sodality a mere social club, an organization for the benefit of the members only, which helps them by associating them together and keeps them in good fellowship.

No more is it merely a benevolent society, which confers material advantages on its associates, though it may well do both things in measure, as a part of its activities, or rather in the course of its normal life of action. Nor is it a charitable association, a social work in the sense that it is primarily intended to organize and promote activities for the poor or the working classes, though here again it has a great efficiency when properly inspired and directed. All these things it can do, and does with remarkable success—but its genuine purpose and chief end is none of these. What, then, is the principal end, the true spirit of the Sodality?

TO BE JUDGED FROM OFFICIAL DOCUMENTS

It is to be learned, not from the varying practice of existing societies (which may call themselves Sodalities without vindicating in action their claim to that noble name), but from the authentic documents, the approved traditions of the Sodality. The Popes have spoken and written clearly and authoritatively concerning this famous society, of which so many of them were members. The chief perhaps, of their pronouncements is the Bull *Gloriosæ Dominæ* (called the "Golden Bull" because in honor of its august subject it bore a seal, not of the customary lead, but of gold), in which the learned Pontiff Benedict XIV, in the year 1784, summed up and confirmed the documents of foregoing Popes concerning the Sodality. The Fathers General of the Society of Jesus, to whom the Holy See has given a special charge and authority over the Sodalities affiliated to their Head

Sodality at Rome, have issued letters, instructions and rules for the government of the Sodality, from Father Aquaviva in the year 1587, who published a set of rules for the Sodality of the Roman College, to Father Beckx in 1855 and Father Wernz in 1910, who each approved an amended and more modern edition of the Sodality rules.

The history and traditions of the best Sodalities of old times and of our own day also deserve attention and study to discern what is the common agreement of skilled and learned Directors of Sodalities about the Sodality, what the most eminent Sodalists have thought concerning it, and what is the general spirit, the universal tendency of good Sodalities as expressed in their acts, efforts, accomplishments. From a careful study of these authentic sources, we come to form an idea of the Sodality which may indeed be very different from the practice of many existing societies which call themselves Sodalities, but which is, after all, the right and true idea, supported by the authority of Popes and Generals and exemplified in practice by the Sodalities which have proven themselves most worthy to serve as models.

EXPRESSED IN THE FIRST RULE

What, then, from these authorities, is the genuine spirit, the proper purpose of the Sodality? It is expressed with sufficient neatness and brevity in the first rule of the edition of 1910. The rule treating of the "End and Nature of the Sodality of Our Lady" reads as follows:

"The Sodality of our Lady, an association founded by the Society of Jesus and approved by the Holy See, is a religious body, which aims at fostering in its members an ardent devotion, reverence and filial love toward the Blessed Virgin Mary. Through this devotion and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked."

To foster an ardent devotion, reverence and filial love toward the Blessed Virgin is, then, the first aim of the Sodality, and this is generally understood. The next sentence, however, contains matter which is not so commonly appreciated at its full significance. "Through this devotion," says the rule, "and with the protection of so good a Mother. . . ." Devotion to the Blessed Mother, then, and her protection are to be means to a further end. They are to be employed in all their mighty and irresistible power, to have a definite influence on the Sodalist. What is this specific effect to be sought and obtained by the Sodality by means of devotion to the Mother of God? "It seeks," answers the rule, "to make the faithful gathered together under her name good Catholics. . . ."

TO MAKE EXEMPLARY CATHOLICS

A very noble and definite purpose is indicated in these words—indicated but not devel-

oped fully. We must therefore reason for a moment upon them. What does "good Catholics" mean in this connection? Evidently it means exemplary Catholics, Catholics par excellence, men and women who may be pointed to as typical instances of what members of the true Church should be and do in order worthily to show the Faith that is in them. The term "good Catholic" in such a connection is very significant. It is also very comprehensive. It embraces all the piety, thought and action which should go to make up the life of a devoted follower of Christ. It would be difficult to find a single phrase which contains and implies so much as the words, "good Catholic" in the sense in which they are used in the rule. Not the mere fulfillment of the obligations imposed by the Church on all her children is here intended, but the living-out in all its details of the holy ideal of Christian life and service.

That this is the meaning of the rule and the purpose of the Sodality, is doubly clear when we consider its traditions and the present-day practice of the best and most esteemed Sodalities. Whatever accidental differences may exist in customs, methods, works and organization, all Sodalities which are worthy the name agree in striving intently to cultivate in their members a zeal for an excellent and exemplary Catholicity. Where Sodalities fail of this purpose they cannot be said to succeed in any true sense at all, and success in cultivating among the members, by means of devotion to the Blessed Mother, a fervor and intensity of Catho-

lic life that will overflow in good works, brings success in all the essentials of the Sodality's life. The phrase "good Catholic" as used in Sodality rules means a man or a woman so full of the spirit of Christ that this inward life of intense fervor and zeal will overflow in the exterior good works which are proper to his state of life.

PERSONAL PERFECTION

The following words of the rule confirm and develop this interpretation of the phrase "good Catholic." Describing more in detail those "good Catholics" whom the Sodality is to form through devotion to and under the patronage of so good a Mother, the rule says that they shall be "sincerely bent on sanctifying themselves, each in his state in life, and zealous as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Christ against the attacks of the wicked." A somewhat attentive consideration of these words shows that they point out a threefold activity which covers pretty much the entire field of the Catholic life. They outline first of all that striving for personal sanctification which is absolutely essential for the Sodalist, since "to be sincerely bent on sanctifying themselves, each in his state of life," bespeaks, and begets, in greater intensity, that interior fervor which must overflow in good works. Succeeding rules suggest means for pursuing this personal sanctification. Indeed, all the exercises of the Sodality, whether directly pious, or charitable, or even educational and social,

have this as their final purpose—to express, test and increase the interior fervor of the Sodalists.

It is of particular importance to insist on this element of the Sodality spirit, the absolute necessity of making the Sodality a training school for personal fervor and an intenser interior life, because this is the effective means for keeping the Sodalists together and accomplishing the other desirable works which they can perform in their character of Sodalists. May one not also say that the comparative failure of many Sodalities is to be traced to a neglect of this element of the rules and spirit—the personal training of the Sodalists and the cultivation of their interior life so that this may supply motive force for their good works? Too often pressure is rather brought from the outside to keep the Sodalists united and faithful and diligent in their activities. They are pushed and pulled to meetings and enterprises by persuasion and coaxing, instead of being fired with interior willingness which will carry them there of their own free will. This may seem the easier way, but it is not. To clean and oil and adjust a complicated engine, to build a fire in it and get up steam, is a troublesome proceeding. But once steam is up it will go fast and far.

A SPECIAL SORT OF FERVOR

The first work of the Director, then, is to use the great power of devotion to the Blessed Virgin to intensify and strengthen the interior life of the Sodalists and to advance them in zeal. This inward fervor must be of a special sort—

the kind that will overflow in works of exterior activity. This is shown clearly in the phrases of the rule which follow. An interior life which does not tend to express itself in good works is not adequate and complete from the standpoint of the Sodality. Neither is the exterior activity which does not spring from an intense interior life. To conform to the Sodality spirit and ideal the inward fervor of the Sodalist must be of that sterling sort which tends constantly to manifest itself in outward good works for the neighbor and the Church. The good works of the Sodalist must always spring from and be inspired by the inner life and zeal which the Sodality fosters.

This is made very plain by the succeeding phrases of this same first rule. The Sodality, it continues, seeks to make the faithful gathered together under the name of the Blessed Virgin, sincerely "zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked." Here we have, in summary, all the works of the lay apostolate, particularly the spiritual and corporal works of mercy. These words again will repay careful consideration. Each phrase is very significant.

WORKS PROPORTIONED TO CAPACITY

Let us first remark the qualifying clause: "as far as their condition in life permits." The outward activities proposed to the Sodalists should be carefully proportioned to their actual condition and capacity. Another rule, number 4,

declares: "The Sodality of Our Lady has been established for all the faithful, but its form of organization is best kept and its ends are most efficaciously reached if separate Sodalities are established for separate classes of people, differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, working men, etc." The careful adaptation of Sodality organization and activities to the precise condition and capabilities of the Sodalists, is, then, an essential part of the Sodality spirit, and it helps greatly to this to form separate Sodalities of men, women, young men, young women, etc., and even, where this can be done, to carry the divisions still further so as to associate together those who have special opportunities and common needs, such as workingmen, professional men, nurses, teachers, etc., etc.

WORK FOR THE NEIGHBOR MOST IMPORTANT

With this proviso, "as far as their condition in life permits," which is inspired by common sense, all the Sodalists are to be encouraged to work for the salvation and sanctification of their neighbor. This is an extremely important phase of Sodality effort, and the neglect or disregard of it has caused great injury to many Sodalities. Precisely upon this point Directors of Sodalities sometimes profoundly disagree. But there is in fact no room for disagreement in theory, because this element of Sodality life and of the Sodality spirit has been in evidence from the beginning. All our remarks have ref-

erence of course to the Sodalities affiliated to the *Prima Primaria* of the Roman College.

Any historical sketch of these Sodalities, or any account of their activities at the present time, must be very imperfect if it does not bear witness to these outward works of zeal and mercy. The ideal has been and is to have these good works organized as an integral part of the characteristic work of the Sodality itself. Where for some special reason this is not locally practicable at least the Sodality should systematically encourage its members to take up as individuals those definite works of charity and zeal which are suited to them. These individual good works do not in such a case proceed officially from the Sodality but they have their reason for existence in the Sodality spirit and flow from the inward fervor and self-sacrifice which the Sodality fosters.

FOR THE GOOD OF THE CHURCH

All this is true as well of the third class of activities indicated in the rule—those for the defense and welfare of the Church—"to defend the Church of Jesus Christ against the attacks of the wicked." The element of defense is emphasized in the rule, because throughout the greater part of the world this is of sad and imperative importance. But the same spirit which will prompt the Sodalists to resist the Church's enemies will urge them also to take part in activities designed to spread the Faith and to promote the positive interests of the Church. For these activities, as for those for personal holiness and the neighbor, the char-

acteristic and recommended form of organization is that of sections or committees, to each of which is assigned the principal care of some definite work or works of the same character.

It is not practicable, within present limits of space, to tell in detail of the activities recommended to Sodalities in this threefold sphere of personal goodness, the help of their neighbor and the defense of the Church. We have tried, in another book, intended for Directors of Sodalities and others*, to outline many possible activities from which any Sodality may make an appropriate selection. Suffice it to say that there is scarcely a work for the personal sanctification of the laity, for the welfare, spiritual and temporal, of the neighbor, or for the defense and spread of the Church, that is not somewhere made the object of Sodality effort, either directly as a section of the Sodality itself and under its name, or indirectly, by means of Sodalists who go out inspired by the Sodality spirit and undertake personally the works which are not of a kind to call for corporate action by the Sodality but which it encourages its members to take up as individuals.

A DIFFICULT BUT PRECIOUS END

To conclude, it is sometimes said that Sodalities are hard to promote, that they require much care for their perfect development and action, and that they do not attract the ordinary faithful as strongly as do some recently organized societies. This may well be true but the reason is not far to seek. The purpose of the Sodality

* Social Organization in Parishes.

is to make its members exemplary Catholics, to cultivate in them that fervor of the interior life that will overflow of its own vigor and zeal in exterior good works. This is necessarily a difficult end to achieve, though the most precious object one can think of for the welfare of the Catholic laity. It means to go against nature, to overcome the inertia and apathy which are only too common in regard to the supernatural, to make men and women think much of others and little of their own selfish interests; in a word, to conquer the most stubborn obstacles that withstand the influence of Christian love and the Catholic spirit.

To achieve this requires effort, organization, zeal and prayer of no mean energy, and perseverance. But it is an end worth reaching at whatever cost. Once reached, it puts at the right hand of the pastor a corps of picked workers, of zealous assistants who can and will carry out the works of that lay apostolate which is so highly spoken of and so wished for, and for which the need is so increasingly evident in our own time. This is in fact the flower of the Sodality spirit and the fruit to which all its growth and vigor tend—to educate and inspire a chosen body of lay apostles, chosen not from human considerations of class or wealth or even education, but for that interior willingness and Catholic zeal which makes them fit subjects for such a training. This work of the Sodality may indeed be and in fact is costly in effort. But it is worth all the cost and care.

CHAPTER IV

THE SODALITY AND ACTIVE EFFORT

A MOMENTOUS QUESTION

THERE is a question concerning the Sodality which is forever recurring in various forms, and which has given rise to over-much contention and confusion. Briefly put, the question is this: "Ought the Sodality, by its nature and purpose, to encourage and to promote among its members the works of charity and zeal known under the general term 'the spiritual and corporal works of mercy,' or is it to be merely a pious confraternity, confining its activities to devotional exercises and to the cultivation of the interior life of its members?" In other words, are exterior good works of charity and mercy an essential part of the activities of a good Sodality, or are they something optional and superfluous which may be taken up or left off at will, or again something foreign and alien to the purpose of the Sodality? We have of necessity touched on this in preceding chapters. It merits, however, a treatise to itself.*

This question is of very great practical importance. If the spiritual and corporal works of mercy are an essential part of the program of the Sodality as approved by the Church, then obviously every Sodality and Sodality Director are in some way bound to encourage and pro-

* See also, in "Children of Mary," the chapter, "Sodality Works of Charity."

mote these good works among the members. If, on the other hand, the Sodality is not meant, in the intentions of the rulers of the Church, to set its members to work for the help of their neighbor, then those Sodalities are entirely justified which content themselves with spiritual exercises and make no effort to engage in exterior good works.

NOT HARD TO RESOLVE

It should not be very difficult finally to settle this controversy. There is no question of the individual opinion or of the practice of this or that individual or group of individuals, but of the official and authoritative decision of the heads of the Church, to whom it belongs of right to determine what shall be the nature and activities of the societies which they establish by their approval. We must look, therefore, to the words of the rules approved by the Church for the use of Sodalities, and to the sayings of the Popes and of the Generals of the Society of Jesus, to whom the Holy Pontiffs have entrusted the guidance of the Sodalities erected in Jesuit colleges and institutions, and who therefore speak with authority when they outline, in the Sodality rules approved for these institutions, the spirit and scope of Sodalities affiliated to the *Prima Primaria* of Rome.

These rules and decisions do not, of course, bind under pain of sin, but they have great authority to decide such questions as the present one, which have to do with the right and proper scope and purpose of Sodalities. A word from

those who have the office of speaking in the name of the Church concerning the nature and aims of the Sodality, outweighs volumes of mere personal discussion and opinion.

THE DOCUMENTS CONCLUSIVE

When we look into the official documents, we are surprised that there ever should have been room for controversy concerning the active purpose of the Sodality. The statements of the rules and of the Briefs and Bulls of the Holy See are so clear and so many, that they leave no doubt concerning the purpose of the Sodality not only to foster a fervent interior life but to make this inward fervor overflow in outward works of charity and zeal in honor of the Blessed Mother. Devotion to the Blessed Virgin is to be the chief devotion of the Sodality, and this touching and appealing devotion is to be the means of stirring up in its members a charity for God and the neighbor so active and sincere that it will manifest itself in those outward good works which the situation and the capacities of the Sodalists may make possible for them in the interest of their neighbor and the Church.

We have already quoted the most recent edition of the rules, that published in 1910, where we read in the first rule that the Sodality of the Blessed Virgin "is a religious body which aims at fostering in its members an ardent devotion, reverence and filial love toward the Blessed Virgin Mary." But this devotion is to be the means to a threefold end, which is clearly outlined in the words that follow: "Through this devotion, and with the protection of so good a

Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and *zealous,* as far as their condition in life permits, *to save and sanctify their neighbor* and *to defend the Church of Jesus Christ against the attacks of the wicked.*"

THE DIRECTIONS OF THE RULES

Paragraph 12 of these rules repeats with still greater detail the direction of the first rule concerning work for the neighbor and the Church: "Our Lady's Sodality," it says, "aims at procuring the greatest possible holiness for its members and at *extending to many others their salutary influence for the good of souls.* It must therefore labor by various means to foster piety in the Sodalists and *lead them to practice works of charity toward their neighbor.* The chief of these works are the teaching of catechism, visiting the sick in hospitals and those confined in prison—works to which the early Sodalities devoted themselves with great zeal—*or others like these as the circumstances of our times may in different places require.*" The next paragraph, 13, goes on to recommend the formation of particular sections for these works of the Sodality. In a following paragraph, 42, it is recommended that, where circumstances permit, it be made of obligation to the Sodalists to take active part in some one of the sections. The next paragraph, 43, adds, "Let all be careful, as far as they can, *to exercise their zeal even in private, in spiritual and corporal works of mercy.* . . . In this way each Sodalist will be

a true apostle of the Divine Glory and of His Blessed Mother."

THE FIRST PONTIFICAL BULL

These directions are certainly sufficiently explicit, and they declare in no uncertain way that active works of charity and mercy are an essential part of the program of the Sodality. But perhaps some readers may wish to be informed whether these works of mercy are an innovation in the Sodality or whether they were recommended also in the original documents which directed the first beginnings of the Sodality and its earlier triumphs. The Bull of Gregory XIII, *Omnipotentis Dei,* which erected canonically the *Prima Primaria* in the Roman College, and granted to it indulgences and the power to communicate them to other Sodalities by affiliating them to itself, was promulgated on December 5, 1584. In it the Holy Pontiff, after mentioning the "holy and salutary works" of the Sodalists, confers special indulgences on some of the spiritual and corporal works of mercy performed by them; to wit, on burying the dead, visiting the sick, poor, either in hospitals or in private dwellings, visiting those confined in prison, reconciling enemies and praying for the dead. Thus, at the very beginning of the Sodality these works of spiritual and bodily mercy were expressly recommended to the Sodalists.

IN THE EARLIEST RULES

On the 1st of November, 1587, Father General Aquaviva of the Society of Jesus published the

first edition of the Common Rules of the Sodality, which were meant to serve as a guide to the true Sodality spirit for all Sodalities affiliated with the *Prima Primaria* at Rome. In article 8 of these rules, after exhorting the Sodalists to practice the holy exercises proper to Sodalists, such as the frequent reception of the sacraments of confession and communion, the recitation of the rosary, mental prayer, etc., the rule continues: "in like manner to visit prisons, hospitals, to teach Christian doctrine, and to perform other good works, which each one in particular, conformably to his state of life and devotion, or all the Sodalists together may exercise according to the counsel and direction of the Father in charge and with the approval of the superior of the College."

THE WISH OF THE SOVEREIGN PONTIFFS

On October 6, 1571, and May 16, 1736, Paul V and Clement XII, respectively, granted special indulgences to the Sodalists who should teach Catechism—a clear indication of the wish of these Pontiffs to encourage this work of mercy in the Sodalities. On April 24, 1748, we find Benedict XIV confirming the indulgences already granted by Gregory XIII for visiting the sick or imprisoned, burying the dead, etc. But the great Pontiff gave a yet more solemn and explicit proof of his desire and intention that the works of spiritual and corporal mercy should be exercised by the Sodalists. In the famous Bull *Gloriosæ Dominæ,* called the "Golden Bull," Benedict XIV, after reciting and confirming the acts of preceding Pontiffs in favor

of the Sodality, and exhorting the members to frequent confession and communion, devotes an entire paragraph to granting indulgences for their performance.

"We earnestly commend," he says in this solemn document, "to all and each of the members of the aforesaid Sodalities, that they carefully foster and constantly practice the charity of brotherhood both toward one another and toward all the faithful of Christ; so that continually exercising the works of piety and mercy they may never cease to rejoice and to help the Church of God by being faithful to the twofold precept on which depend the whole law and the prophets."

THE DIRECTIONS OF THE FATHERS GENERAL

The directions and exhortations of the Fathers General of the Society of Jesus are equally urgent and clear. The "Directions for the establishment of Sodalities of Our Lady," sent out several times during the years 1885 to 1907, declare that the Sodalists "should diligently promote all that makes for the increase and the defense of religion and the Church, should eagerly desire to recall to the way of salvation by their example and instruction those who have strayed away from the path of Christian virtue or from the Faith; they should diligently employ themselves in works of mercy and especially in behalf of those Sodalists who are ill; they should accompany deceased Sodalists to burial and should commend them to God with special prayers; in fine, they should insist not only on acquiring those virtues which no

Christian should lack, but they should try to excel those about them in piety, purity, humility, modesty, diligence, and industry in performing the duties of their state."

On the 12th of October, 1903, the Father General had written: "The Sodalities should be rightly and energetically directed by the Fathers so that they may try to be of use not only to the Sodalists themselves, but to other men. For besides the other pious exercises which the Sodalists perform for their own perfection, they ought also earnestly to promote everything which tends to the increase and protection of the Church and the Religion."

The Father General (Wernz) wrote on the 23rd of August, 1907: "Let them (the Directors of Sodalities) make their Sodalists apostles, proposing to them the works of charity and mercy which can be carried on in your locality by students." Four days later, he said in another letter to the Provincial of England: "Our Sodalists should be exhorted to be apostles by teaching Catechism, by visiting the prisons, in a word by every work of Christian charity and mercy that can be done among you." On the 7th of January, 1908, he wrote to the Provincial of Maryland: "Your Reverence will see to it that these select cohorts (of Sodalists) flourish not only in numbers, though this too is to be desired, but by all means be notable also for the quality of the members and for the perfection of their life. Nor, particularly in our time, must that illustrious apostolate of the laity be neglected which so conduces to the greater glory of God." In fine, in a letter of the 24th of

January, 1909, he says: "Your Reverence will take care that . . . (the Sodalities) do not degenerate into a sort of mutual benevolence societies, that they be taught to exercise the apostolic virtues, finally that they be schools of the Christian virtues elevated above the ordinary degree."

The consideration of these documents, which might be increased by further citations, should leave little doubt concerning the right answer to the question with which we began. The Sodality is certainly not merely a pious confraternity confining its activities to devotional exercises and to the cultivation of the interior life of its members. Exterior good works of charity and mercy are an essential part of the activities of a good Sodality. They are by no means something optional and superfluous which may be taken up or left off at will. Much less are they foreign or alien to the purpose of the Sodality. This is all clearly decided by the documents quoted.

THE PRACTICE OF EXEMPLARY SODALITIES

When we come to consider the practice of exemplary Sodalities both in former times and at present, we are met with so great a variety of active effort that it is difficult within reasonable compass to enumerate the different works of zeal judged proper to Sodalists. In the "Sodality of Our Lady Studied in the Documents" (pages 154 to 167) may be found examples of the active work of the Sodalities from the earliest days to the present. The *Prima Primaria* itself visited the hospitals, served the poor,

helped prisoners, though these works of mercy were employed as a means of sanctifying the members rather than solely for the good of others. Many of the other old Sodalities were illustrious for their charitable works. Thus, the Gentlemen's Sodality at Caen in 1720 had organized activities which foreshadowed some of the most important social work of modern times.

To sum up in brief, the help of the poor, visiting the sick, the teaching of Catechism, the spread and defense of the Faith, the providing of retreats, the apostolate of the press, lecture courses, the help of poor children and of young people, works for the Missions, all manner of zealous parish activities, the encouragement of conversions and the help of converts, are chronicled of Sodalities in many parts of the world. In the book "Social Organization in Parishes" we have made multiplied suggestions concerning activities which may be undertaken by Sodalities of whatever class or description of members. Few works can be found among the many suggested there, which have not been successfully undertaken by Sodalities somewhere in honor of the Blessed Virgin.

THE CONFERENCES AT ROME IN 1922

At the notable conferences held at Rome in the May of 1922, the delegates from the thirty Provinces and two vice-Provinces of the Society of Jesus, who had previously made a special study of the Sodalities and sent reports from their own Provinces, were unanimous concerning the importance of active works of zeal in the

program of the Sodalities. The late Holy Father, Pope Benedict XV, had not long before declared, in an address to the Sodalists of Rome, gathered together to celebrate his own fortieth anniversary as a Sodalist, that no one is worthy of the name of Sodalist unless in addition to attending the meetings and communions, he also takes an active part in the work of the parish, teaching Catechism, visiting the poor and the sick, participating according to his ability in the works of apostolic zeal.

Thus, we find convincing proofs in the sayings of the Popes, the letters of the Fathers General, the history of exemplary Sodalities past and present, the writings of the most enlightened and experienced Directors and Sodalists, that exterior works of charity and mercy are essential to a good Sodality. It is true that the first purpose of the Sodality is to foster in its members an intense interior life and a solid fervor, but these must be of such a kind as to overflow in activities of charity and mercy. Neither will suffice without the other. An interior life that does not show itself in good works is as foreign to the ideal of the Sodality as exterior good works which do not spring from an inward fervor of spiritual life.

CHAPTER V

ERECTION AND AFFILIATION

"ACCORDING to Apostolic Constitutions, the power to erect Sodalities of Our Lady in Jesuit houses and churches, to aggregate them to the Roman *Prima Primaria* and to communicate to them the indulgences and privileges granted it by the Sovereign Pontiffs, belongs exclusively to the General or Vicar General of the Society of Jesus." (Rule 2.)

NECESSARY FOR GAINING THE INDULGENCES

The question of "erection" and "affiliation," as they are called, of Sodalities of the Blessed Virgin deserves some careful explanation because of its importance and because, too, of the hazy ideas which sometimes exist in regard to this essential proceeding. Let us say in the beginning, that the chief importance of erection and affiliation comes from the fact that the granting of the indulgences of the Sodality depends on these proceedings. In other words, if a Sodality is not rightly and canonically erected and affiliated to the Head Sodality of the Roman College, called the *Prima Primaria*, then the members of the Sodality cannot gain the indulgences which have been granted to this Head Sodality at Rome with the power to communicate them to affiliated Sodalities.

THE INDULGENCES AND PRIVILEGES GRANTED PRIMA PRIMARIA

To put this in another way, the Holy Pontiffs have granted Sodality indulgences directly and primarily to the Head Sodality of the Roman College. This Sodality has the power to communicate to other Sodalities these same indulgences and privileges, but only on condition that these Sodalities be duly erected and affiliated to the Head Sodality of Rome. There are, of course as we have explained before, other Sodalities, not in the Roman College, which have also the right and the power to affiliate and communicate their special privileges and indulgences, but we are now speaking exclusively of what is usually called the Jesuit Sodality of the Blessed Virgin, affiliated to the *Prima Primaria* of the Roman College.

It may be interesting to digress here for a moment and give the historical reason for this necessity of affiliation.

As is well known, the *Prima Primaria* of the Roman College was established very simply by a professor in the College named John Leunis, in the year 1563. He put up an altar in a classroom and gathered there the students who wished to come, from the class then styled the "Class of Humanities" down. They recited prayers and had spiritual reading in honor of the Blessed Virgin. The following year a society was formed of about seventy, mostly boys, who of course became distinguished for their good conduct and fervor. Little by little the idea spread and other Sodalities were

formed, so the then General of the Society of Jesus, Father Claudius Aquaviva, who had himself at one time been a Director of Sodalities, conceived the idea of giving the Roman Sodality a better standing by having it created a *Prima Primaria* or Head Sodality with the power of affiliating other Sodalities and communicating to them its own privileges and indulgences.

THE CREATION OF THE PRIMA PRIMARIA

Pope Gregory XIII granted this request in the famous Bull entitled *Omnipotentis Dei,* issued on the 5th of December, 1584. This made the Sodality of the Roman College the mother Sodality of all throughout the world who were affiliated to it. It also created the Father General of the Society of Jesus the head Director of this *Prima Primaria* of the Roman College and gave him the power to erect similar Sodalities in all Jesuit colleges and to aggregate or affiliate them to the primary Sodality, with a full share of the privileges and indulgences granted to it. In a short time the number of members admitted to the Sodality and the lack of room in its chapel caused it to be divided into three, known as the *Prima Primaria,* or first primary; *Secunda Primaria,* or second primary; and the *Tertia Primaria,* or third primary. Of these the second and the third have ceased to exist, so that the *Prima Primaria* is the only one which now remains.

The growth of the Sodality was phenomenal. In the year 1600, every one of more than two hundred Jesuit colleges had large numbers of

students enrolled in the Sodality. These Sodalities were the principal means employed by the Jesuit Fathers for spreading devotion to the Blessed Virgin and cultivating in their students, by means of this devotion, the spirit of fervor and active zeal for the help of their neighbor and the defense of the Church. Until the year 1751, however, no Sodalities of women were allowed to be affiliated to the *Prima Primaria* at Rome, which, having been established primarily for boys and men, and having become in the course of time largely a men's organization, did not receive among its members any but boys and men.

PERMISSION TO ADMIT WOMEN TO SODALITIES

For a long, long time, however, earnest efforts had been made by many Catholic women to obtain admission to Sodalities affiliated to the *Prima Primaria;* or to secure the establishment of women's Sodalities so affiliated, and at last the Sovereign Pontiff Benedict XIV, in 1751, granted the faculty to the Father General to aggregate Sodalities of girls and women to the *Prima Primaria* Sodality.

When, through the plots of its enemies, the Society of Jesus was suppressed in the greater part of Europe, remaining only in Russia, most of the Sodalities, which up until this time had been limited to Jesuit institutions, ceased to exist, so far as there is any record. But the *Prima Primaria* continued, and its Director was granted faculties greater than those hitherto conceded to the Father General. After the Society of Jesus had been restored in a number of

cities and was finally renewed throughout the world by Pope Pius VII, in 1814, the Roman College was given back to it in 1824, and the old powers of the General as Director of the *Prima Primaria* were declared to be the same as before. But the year after he restored these powers the Pope then reigning, Pope Leo XII, made a most notable and epoch-making grant to the Director, of the power to affiliate not only Sodalities under Jesuit direction, but any Sodality throughout the world which should comply with the required conditions and apply for affiliation. Needless to say, an immense expansion of the Sodality resulted from this.

THE NUMBER OF AFFILIATED SODALITIES

Father Mullan, in his Sodality Manual, in which the above facts and many other interesting ones may be found, declares that the aggregations from 1825 to 1854 numbered 3,149. "During the fifty-eight years that followed," he says, "34,722 Sodalities were added, so that on the 328th anniversary of the erection of the Primary to be the mother Sodality, the total of aggregations reached 37,871, making certainly a grand total at that date of not less than three millions of actual members—this not counting some 10,000 Sodalities whose aggregation is not recorded."

We have already repeated the saying of the late Holy Father, Benedict XV, in his address to the Sodalities of Rome on the occasion of the fortieth anniversary of his own admission to the Sodality, that he had been told that there are now in the world 40,000 Sodalities, with a

total membership of seven million fervent Catholics.

It will thus be seen that the desire to partake in the indulgences and privileges of the Head Sodality at Rome has induced a great number of pastors and chaplains, and superiors of religious institutions, colleges, schools and of groups of special classes of persons to apply for affiliation and to enroll themselves on the great list of Sodalities of which the Head Sodality at the Roman College is the mother.

THE FIRST STEP—ERECTION

There are two steps in this process of obtaining affiliation to the Head Sodality. The first step is what is called the erection of the Sodality; the second, is the affiliation or aggregation of the erected Sodality to the *Prima Primaria.*

What is erection, and what is required for it?

The canonical erection of a Sodality means merely its lawful establishment as a religious society, and this is done by an ecclesiastical authority who has the power to erect canonically. Generally speaking, this power to erect religious societies belongs to the Ordinary of the place; in other words, to the Bishop who has jurisdiction in the locality where the society exists. The Sodality, therefore, is generally erected or created by the Bishop. One may draw an interesting comparison between this act of the Bishop in erecting a Sodality, and the act of the State in creating what is called a corporation. We are all more or less familiar with the legal proceeding by which a corporation is brought into being. A certain number of per-

sons band together and contribute a certain amount of capital to establish a corporation. They then make application to the State authorities to create a corporation, and by virtue of the powers granted to them the officials of the State issue a charter of incorporation. By the issuing of this charter the corporation is created or "erected," as we would say, and is made a legal personality, having a separate existence from its members, continuing even though they should leave it or pass away, and empowered to transact business and make deeds, etc., like an independent personality.

THE ACT OF THE BISHOP

In something of the same way, but for very different purposes, the Bishop erects, or as we might say, incorporates, a Sodality. He creates a religious society with powers of its own, privileges and rights which continue though its membership changes. In the case of a Sodality, this act of erection may be performed even before there are any members. The usual proceeding is to submit to the Bishop an application (made on a form supplied for the purpose) which sets forth the kind of Sodality intended, whether of men or women, young men, young women, boys, girls, etc. The title under which our Blessed Lady is chosen as the principal patroness, such as the Immaculate Conception, Our Lady of Perpetual Help, etc., the saint who is chosen as secondary patron, the name of the church or chapel, the place, the rules to be approved, which are usually the rules of the *Prima Primaria* of the edition of 1910, and the

name of the priest, pastor, curate, chaplain, etc., who, as well as his successors, is to be named as Director. The application is signed by the pastor, chaplain, etc., and is forwarded to the Bishop, who affixes a few words of approval with his signature, or merely his signature in case the form of approval is already given on the application. With the affixing of the Bishop's signature, the Sodality comes into existence. It is officially "erected," and from that time forward it continues as a sort of separate personality. In other words, the act of erection gives the Sodality existence, and only an existing Sodality can be affiliated to the *Prima Primaria* at Rome.

A note to the rule says that the power to erect Sodalities of Our Lady in Jesuit houses and churches belongs exclusively to the General or Vicar General of the Society of Jesus. Sodalities, therefore, in these Jesuit institutions and churches have a law of their own in this regard. Moreover, the same power to erect Sodalities of the Blessed Virgin outside the houses and churches of the Society of Jesus, though it belongs by the common law of the Church to the Ordinary, or Bishop, has been conferred by a decree of the Sacred Congregation of Indulgences, given the 23rd of June, 1885, on the Father General of the Society of Jesus, but to be exercised with the consent of the Ordinary, or Bishop. However, in practice, the application should be sent to the Bishop. It is to be noted in this connection that, according to an Instruction given on the 2nd of February, 1907, by Very Rev. Father Wernz,

Father General of the Society of Jesus, "A Sodality which has either already obtained indulgences from the Holy See or is aggregated to another Archconfraternity, is never affiliated to the *Prima Primaria.*"

AFFILIATION A VERY EASY PROCEEDING

The whole proceeding is very easy. All that is needed is to get from the nearest Provincial of the Society of Jesus a printed blank of application for erection and aggregation. This blank is to be filled in according to instructions, with the details given above, and sent to the Bishop. He signs it and sends it back to the priest or chaplain, who forwards it at once to the Jesuit Provincial. The Provincial, through his aids, makes application to Rome for aggregation, and after the time that it takes for a letter to reach Rome and be answered, the diploma of affiliation is granted. When this diploma is issued, the Sodalists begin to enjoy the privileges and indulgences of the *Prima Primaria.* In the meanwhile, the organization of the Sodality may begin at any time, even before the diploma is issued. Very often the pastor or chaplain will decide rather suddenly to have a Sodality in his parish or institution, and will wish to begin organizing almost immediately. But, as we have explained, it takes some time, several months at least, to receive the diploma.

The question is thus often asked: Shall I begin organizing at once, or wait for the diploma to be issued? The answer is, that it is usually better to begin organizing as soon as possible and to get the Sodality into working order even

before the diploma is issued. Thus, much time is saved, and when the diploma has arrived, the Sodalists begin to gain the indulgences. In the meantime, they have the merit of their good works and the satisfaction of having made just so much progress toward organizing their Sodality.

Another question often asked is this: When the pastor or chaplain cannot find a diploma and is doubtful whether the Sodality has ever been aggregated to the Head Sodality of Rome, what is the best course to pursue?

The best plan in such a case is to make sure by applying again for erection and affiliation. This is very easy, as we have just been explaining, and when a diploma is received the question will be settled. Owing to absence of local records and failure to preserve diplomas, it is sometimes impossible to solve the doubt whether a Sodality has ever been affiliated. On the other hand, if it has not been affiliated, the Sodalists do not gain the indulgences of the Head Sodality of the Roman College.

We may remark here that there is no charge connected with obtaining affiliation. A small offering may be made to defray expenses of postage, etc., but this is purely voluntary.

In regard to this point of erection and aggregation it will be interesting and instructive here to cite the decree of the Sacred Congregation of Indulgences given the 17th of June, 1908, in reply to a request from the Procurator General of the Society of Jesus. This petition set forth that since it might have happened that in

aggregating Sodalities both of the Blessed Virgin and of the Bona Mors to their respective *Prima Primarias* in the Roman College and in the Church of the Gesu in Rome, some defect may have crept in which would make the communication of indulgences doubtful; therefore, it was besought that the Holy Father should remedy any defect hitherto committed in the erections, aggregations and adscriptions of these Sodalities so that all the members may be sure to enjoy the indulgences and privileges granted them by the Apostolic See. This petition was granted by the Sacred Congregation of Indulgences, and hence the above favor is valid in the case of all Sodalities aggregated before the 17th of June, 1908.

OTHER SOCIETIES DO NOT SHARE INDULGENCES

Another question sometimes asked is whether other societies, such, for example, as the Sodality of the Sisters of Charity, affiliated to the Sodality of their mother-house at Rue du Bac in Paris, enjoy the indulgences of the *Prima Primaria* of the Roman College. Such may have been the case at one time, but it is not so at present, since a decree of the Sacred Congregation of Indulgences (17 Sept., 1887, "Documents," 1831-4) has made it necessary that in order to obtain these indulgences each individual Sodality should apply for and receive affiliation to the Head Sodality at Rome. Hence, the one way of getting affiliation and participating in the privileges and indulgences of the Head Sodality is to apply for aggrega-

tion as we have described. (See "Documents," No. 147.)

AFFILIATION INVOLVES NO CONTROL

Another point that should be emphasized is, that affiliation simply means a communication or a gratuitous bestowal of indulgences and privileges to the affiliated Sodality. In other words, the *Prima Primaria* merely hands on to the newly-affiliated Sodality its own indulgences and privileges. It does not assume any authority or control over the affiliated Sodality, nor does it undertake to dictate to it in any way. In fact, the only way in which the affiliated Sodality hears from the *Prima Primaria* is indirectly as, for example, by way of news and reports in Sodality magazines.

After the Sodality is affiliated, as before, the Ordinary, or Bishop, of the place (always excepting, of course, the Sodalities in Jesuit institutions and parishes) is the canonical superior of a Sodality. The priest whom he assigns as Director is its immediate superior. Thus, the Jesuit Fathers, though they must always feel a certain responsibility for the Sodalities and a deep interest in them, are not in control of any Sodalities except those in their own colleges and parishes, or those of which the Bishop has named them Directors. Aggregation to the *Prima Primaria* does not, then, imply a loss of any liberty on the part of the Sodalists or of the Sodality or of its Director. It means merely the receiving of a great benefit; namely, the communication of the privileges and in-

dulgences of the *Prima Primaria* of the Roman College.

While each Sodality remains quite free, as we have said, still there is a bond of brotherly union among all the affiliated Sodalities, and the *Prima Primaria* may in a certain true sense be said to be the mother of its affiliated Sodalities.

THE IMPORTANCE OF THE RULES

The rules of the *Prima Primaria,* especially in their latest edition of 1910, as approved by Father General Wernz, the then head Director of the *Prima Primaria,* contain the spirit and standard at which the Sodalists and the Sodalities ought to aim. These rules are, as we have noted, adopted nowadays by the large majority of the Sodalities which are affiliated, and the blank of affiliation contains a paragraph asking the Bishop "to give your approval for use by the above Sodality of the Common Rules of 1910;" that is to say, of the rules approved by the Father General for the *Prima Primaria* in that year. These are, of course, the rules which we are commenting on and quoting from at this time.

Everything in these rules is not of equal importance, and there are some paragraphs of them which make recommendations which not all perhaps of the Sodalists can fulfill. But the general spirit of the rules and their more important provisions mark out the genuine purpose and interior life of the Sodality, and all Sodalists who belong to an affiliated Sodality ought to carry out the spirit of these rules.

Besides the rules of the Sodality, there are some very important and authoritative pronouncements of the Roman Pontiffs which should also be studied and referred to by the Directors of affiliated Sodalities.

THE TRADITIONS ALSO A GUIDE

Finally, since the Sodality has existed for nearly four centuries and brought forth splendid fruits throughout its distinguished history, the traditions of the Sodality likewise deserve attention. The example of those admirable Sodalities of old times and of our own day which are eminent and distinguished for their zeal and fervor and for their active service in honor of the Blessed Mother, deserves imitation by modern Sodalities which are affiliated to them through the *Prima Primaria.* Hence, when a Sodality is affiliated, both the Director and the Sodalists will feel a generous desire to live up to the traditions, the spirit of the rules and the directions of the Sovereign Pontiffs, given for the guidance of the *Prima Primaria* and its affiliated societies.

A natural question in this connection is, what precisely are the indulgences and privileges referred to in what has been said above? These are so many, and various, that it is hardly practicable to enumerate them here, but in the little pamphlet of the Sodality Rules, which should be in the hands of every Sodalist, and which is published as an Appendix to this volume, one finds at the end the enumeration of these indulgences and privileges. They are headed: "Summary of the Indulgences and Privileges

which the Sovereign Pontiffs have granted to the *Prima Primaria* Sodality erected in the Roman College of the Society of Jesus, under the title of Our Lady of the Annunciation and SS. Peter and Paul, and to other Sodalities that have been or shall be aggregated to it." This enumeration includes the Plenary Indulgences granted only to Sodalists, the Plenary and Partial Indulgences granted only to Sodalists, the Partial Indulgences which only Sodalists may gain, and finally a number of Plenary Indulgences which all the faithful can gain in any place where a Sodality is erected. Then follows a list of the privileges of the Sodality, certain of which deserve a special article all to themselves.

THE PRIMA PRIMARIA TO-DAY

In conclusion: Some readers may wonder what is the present state of the *Prima Primaria* Sodality, and where it has its quarters. As we have said elsewhere, when the Society of Jesus was restored in Italy, the Roman College, whose magnificent buildings still stand near the center of Rome, was given over again to the Jesuit Fathers. The Sodality chapel was in a higher story of the building; thither the Sodalists still went for their meetings. In 1870, however, when the Revolution in Italy deprived the Pope of his temporal power and took from him the city of Rome, the property of the Religious Orders was also confiscated, and the splendid Roman College, together with the magnificent Church of St. Ignatius which adjoins it, were wrested from the Jesuit Fathers, only the

church having afterward been restored to their care. The Roman College, therefore, is no more, but the *Prima Primaria* still holds its meetings in the Sodality chapel once part of the Roman College building, which is now reached by a narrow and winding staircase which leads upward from the Church of St. Ignatius. Thus the *Prima Primaria* Sodality of the Roman College still continues, and preserves the ancient privileges which it has enjoyed for more than three centuries, in honor of its heavenly Queen.

CHAPTER VI

THE PRIMARY PATRON

"THE Blessed Virgin Mary is the principal Patroness of these Sodalities, as their common name indicates. Hence she must be acknowledged by them all as Primary Patroness, each one taking for title one of her mysteries or appellations. They may, however, if they wish, add to this Primary Title that of some Secondary Patron." (Rule 3.)

THE CHARACTERISTIC DEVOTION

Devotion to the Blessed Virgin is the characteristic devotion of the Sodality. That glorious Virgin and Mother, the greatest after her Divine Son of all the human race, whose singular privileges surpass those of all the angels and saints, is the Mother and chief Patroness of the Sodalities affiliated to the *Prima Primaria* of Rome. All who truly understand what devotion to the Blessed Virgin means in the Catholic Church, will conceive from this very fact that she is its principal Patroness, an immense esteem of the Sodality.

Those who visit Rome and descend into the catacombs to see the earliest paintings and inscriptions which testify to the devotion of the early generations of the faithful, are struck by the circumstance that, whereas many of our

modern devotions were unknown in their present form to these pioneers of the Faith, and are the beautiful out-flowerings of successive generations, devotion to the Blessed Virgin was most familiar to the infant Church. One sees on the walls and ceilings of the catacombs images of Our Lord as the Good Shepherd, symbols of the Eucharistic Banquet, the loaves and the wine, and pictures of the Blessed Virgin strikingly identical in their spirit and meaning with those which adorn the walls of Catholic homes and Catholic churches to-day. Thus, devotion to Our Lord in the Blessed Sacrament and to the Blessed Virgin were the favorites of the infant Church. No one who has seen it will ever forget the ancient fresco, beheld by the flickering tapers in a chapel of the catacombs where a bishop is represented clothing, as the phrase is, a consecrated virgin; that is to say, putting upon her head the veil, the symbol of her devoted virginity. As the bishop performs this solemn act of consecration he points at the same time to the Blessed Virgin, who is represented seated at a short distance away. How vividly this pictured lesson brings before us the worship given to the Holy Mother in those distant days! She, the Mother of God, was to the first Christians as to us the model of virginity. The Religious of those days as of these looked to her as their exemplar.

Devotion to the Blessed Virgin has thus sprung up and grown with the Church. In whose heart was that devotion greater than in the Heart of Christ Himself? No one else ever loved the Blessed Virgin as He does, and how-

ever mighty may be our filial affection for His Mother, it will always be endlessly less than that which burns in His own Sacred Heart.

ONE OF THE GREATEST OF CHRISTIAN DEVOTIONS

There are some ill-instructed or unreflecting persons outside the Church who think and say that Catholic devotion to the Blessed Virgin takes something away from the devotion we owe to her Divine Son. This is an extraordinary misunderstanding. On the contrary, devotion to the Blessed Virgin rightly practiced is one of the sweetest and purest exercises of devotion to Christ. Why do we love, venerate and reverence this admirable Virgin but because she is the Mother of the Most High? Her dignity, her splendor, her power, the majesty of her name, her unspeakable sweetness, the influence she has over men and angels and even over the Most High God Himself, proceed from this as from a most clear fountain, that she is in very truth the real human Mother of the Son of God. It is because of her unspeakable and intimate association with her Divine Son (for what is so close and perfect among human relationships as that between mother and child?) which sets her high above all the angels and makes her Queen, by her own right, of heaven and earth. Those who fail to pay her singular honor show that either they have no understanding of the majesty of God, and do not realize what a tremendous and sublime dignity it is to be the Mother of the Eternal and Infinite, or else they do not believe this fundamental dogma of our Christian religion, that God became truly man,

took to Himself our human flesh from the Virgin Mary, His Mother, and dwelt amongst us.

THE HONOR GOES TO CHRIST

In honoring the Blessed Virgin, therefore, we honor Christ Himself in a singular way. There is no more pleasing manner of showing our devotion to Him. All the praise and reverence which we give to the Virgin Mother goes swiftly to her Son. As a vessel of the purest crystal suffers a clear ray of light to pass through it unchanged without staining or hindering that keen and ethereal ray, so the perfect humility and selfless love of the Blessed Virgin transmits unchanged and unlessened to her Divine Son every ray of admiration, worship, love, which our hearts send upward to her.

When we love anyone sincerely, our love tends to extend itself also to those whom he holds dear. If we have a special and cherished friend who has himself a mother whom he loves very much, our affection, if it is pure and unselfish, will extend itself also to his dear mother. We know that he will wish us to love his mother also, and thus we direct our affection whither he wishes. No one can doubt that the most loving Heart of Christ wishes us to love also those whom He loves, and in particular to love, as He does, with a singular devotion, His own Blessed Mother.

TO DEVELOP FOLLOWERS OF CHRIST

Devotion to the Blessed Virgin is, besides, a singularly powerful and efficacious means for achieving the end of the Sodality. It is the

purpose of the Sodality to stir up in its members an inward fervor and to cultivate in them an intense Catholic life of such a nature that it will spontaneously overflow in outward good works. To make excellent Catholics, men and women who are close followers of Our Lord, who love Him with special depth and earnestness and are particularly faithful to their duties as Catholics, is the prime purpose of the Sodality. The Sodality, let us repeat, is not merely a pious confraternity which contents itself with devotional exercises, nor a social club which promotes merely the material interests of its members, but it is a religious society which gathers into its bosom a picked band of men or women who wish to become better followers of Christ.

THIS DEVOTION A MOST EFFECTIVE MEANS

Now, devotion to the Blessed Virgin is wonderfully efficacious in securing this end of the Sodality. The intercession of the Blessed Mother of God is all-powerful with her Divine Son. To whom will He listen so readily as to her whom He loves more than anyone else of the human or the angelic race? She gave to Him the Flesh and Blood which He offered for our salvation. She bore Him in her arms as a little Babe and offered Him with perfect devotion all those precious services which a child receives from a most loving mother. If any man who is worthy of the name, loves his mother with pure and devoted affection, how must Christ, who has the noblest and tenderest of all human hearts, love the Blessed Mary, who

is the most lovable and excellent of women and mothers!

The very fact, then, that the Sodalist has the Blessed Virgin for his special patron and protectress gives him a singular advantage.

It is sometimes said nowadays that men prefer to go to Our Lord, and to practice devotions which have as their immediate object His Divine Presence or His Human Nature. These devotions are indeed unspeakably beautiful and sublime. But devotion to the Blessed Virgin is no less devotion to Christ, and it has this added advantage, that it presents our homage and our love to Him in a most appealing way, because it offers them through the hands of her whose touch makes everything more beautiful for Him.

A HELPFUL COMPARISON

When St. Louis of France was a young prince, and his mother Blanche still aided him in the government of his kingdom, if any of his subjects had wished to make him a precious gift or to offer him a petition, could they have done better than to send it through the hands of his mother? The gift or the petition may have been precious or moving in itself to the heart of the noble king, but when he received it from her whom he loved and respected so much, it would have had double efficacy and value. Thus, all devotions to the Blessed Virgin are devotions to the Incarnate Son of God. We cannot rightly think of the Mother of God and love her without at the same time loving and remembering the mystery of the Incarnation. The more, therefore, that men's hearts truly and

rightly turn to Christ, the more they will delight also in honoring the Blessed Virgin. The more deep and intelligent and sincere grows their devotion to the Blessed Virgin the more they must necessarily love and honor her Divine Son.

It is true, that as the best things may be used and misunderstood, so also devotion to the Blessed Virgin may be false, ill-instructed and wrong. Sometimes devotion to her may even be mingled with superstition, but this might happen with any good and holy thing. The abuse should be avoided, but the precious devotion used to its fullest efficacy. From the Church of the catacombs to the Church of to-day devotion to the Blessed Virgin has been one of the greatest means for saving and sanctifying souls.

A MODEL FOR ALL MANKIND

Besides, the example of the Blessed Virgin is a great influence, both for men and women, toward that exemplary Catholicity, that inward fervor which overflows in good works, which is the aim of the Sodality. She is, as we have elsewhere said, a perfect example of the perfect imitation of Christ. Christ is our supreme model; His Blessed Mother is our guide in imitating Him; He shows us the way we must follow; she teaches us how to walk in that way. If we are discouraged at the sight of His utter perfection and think that He is God and we are but men, she shows us that a creature like ourselves can perfectly imitate the God-Made-Man. The study of her virtues, the contemplation of her life, encourages us to walk after

her Divine Son. Like the life of Jesus, the life of Mary is imitable by us all. Men as well as women, young as well as old, those who are in authority and power, and those whose lot lies unheeded in humble ways, can imitate the Blessed Virgin.

Here again the error is sometimes committed of thinking that the Blessed Virgin is the patron rather of girls and women and children, than of young men and men of maturer years. This is an injury to the dignity of the Blessed Mother, and a want of comprehension of her true position in creation. She could serve as a model not only to the greatest and strongest of men, but to the loftiest of the angels. She is Queen, not only of women and children, nor only of all mankind, but of the whole celestial hierarchy. Queen of heaven and earth, patroness and intercessor for all mankind, model and exemplar of all Christians, the Blessed Virgin stands far above all limits of sex and age and even beyond the dignity of our human nature. She towers above the very angels themselves, surpassing the Archangels, the Thrones, the Dominations, the Principalities and Powers, the Virtues, the very Cherubim and Seraphim. The greatest of mankind, the most experienced and distinguished rulers, the most learned and famous men of science, the sublimest of geniuses in literature or art, are only children before this august Queen, whose place in creation is at the very summit or apex of the pyramid of mere creatures, second only to that of her Divine Son Himself, who is the Eternal Son of God.

All noble and manly Catholic souls realize and acknowledge this truth. It would be a strange Catholic indeed who was ashamed to confess himself the son of Mary. In the days of Catholic chivalry, men used proudly to add to their other names the name of Mary. At the present time, she is the chief patroness, not only of all Religious Orders of women, but of men as well. The great conquests of the Franciscan family were made under her banner. St. Dominic and St. Bernard, St. Ignatius and St. Vincent de Paul, and all the founders of Religious Orders and Congregations for men, held up as a model before their sons the figure of the Mother of God. The Fathers of the Church teach us that the graces and favors granted to mankind come through the hands of the Mother of Divine Grace. She is, therefore, as fit a primary patroness for Sodalities of men as of women.

HER INFLUENCE NEEDED BY MEN

Indeed, the particular virtues which she loves to implant in the hearts of her children—purity, zeal, innocence of life, cleanness of heart, self-sacrifice, charity—are, if anything, more needed by men than women, because the harder temper of the manly character requires even more these gentle and refining influences. Nor will devotion to the Blessed Virgin soften or make effeminate the character of her Sodalists; on the contrary, she is the valiant woman of the Scriptures; she is that Woman whose foot has crushed the head of the serpent; her banner has

floated above every strife wherein the warriors of the Church have fought either with material or spiritual arms against Christ's enemies. Devotion to her will purify and refine her followers. It will give them courage, manliness and strength in the day of war or trial.

It is for these reasons that the Blessed Virgin Mary is, as the rule declares, the principal patroness of these Sodalities and that they take their name from her. Hence, as the rule goes on to say, she must be acknowledged by them all as primary patroness, each one taking for title one of her mysteries or appellations. They may, if they wish (and most of the Sodalities do), take a secondary patron, some saint whose life and virtues offer a particularly appropriate model for the class and age and sex of the Sodalists. But it is essential for them to take the Blessed Virgin as their first and chief patroness because she is the Mother, the Model and the Patroness of both sexes of all ages and of every class of the faithful.

MANY TITLES TO CHOOSE FROM

In selecting the title of the Blessed Virgin taken by the Sodality, a very wide range is offered, and some consideration ought to be given to the choice. Any mystery of the life of the Blessed Virgin, or any title given her by the Church may be adopted. This makes it possible to suit the choice to the age of the Sodalists; for they may honor the Blessed Mother as a little child in her Presentation in the Temple; in the flower of her youth in her

Espousal to St. Joseph; in her Divine Maternity, and under any one of those countless titles of Mother: Mother of Good Counsel, Mother most Amiable, Mother most Admirable, Mother of Perpetual Help, etc., under which she is known and honored. All the titles of the litanies approved by the Church offer themselves to the choice. The countless shrines in holy places honored by her favors, may afford a name—Our Lady of Lourdes, Our Lady of Loretto, Our Lady of the Way, and the rest. In this way even the preferences of nations may be consulted, and the devotions of localities.

Once the primary title of the Sodality has been decided on, the mystery commemorated ought to be an object of particular devotion and reverence to the Sodalists. They should be reminded from time to time of the significance of the primary title of their Sodality and encouraged to profit by it. For this reason it is important in establishing the Sodality to choose well the primary title, so that it may be a special source of inspiration and encouragement to the Sodalists in after days. A students' Sodality, for instance, may take the title of Our Lady, Seat of Wisdom, and this title itself will be a well-spring of many beautiful thoughts and exhortations on the part of the Director and officers of the Sodality. A Sodality of nurses may choose the primary title of Our Lady, Health of the Sick, and here again the name itself will be an inspiration. Sometimes these primary titles are chosen without enough reflection, and the Sodality loses by this precipitancy, because

the Sodalists, seeing no particular reason why that title should have been chosen more than any other, pay too little attention to it.

THE IMPORTANCE OF THIS DEVOTION

In a word, everything that pertains to devotion to the Blessed Virgin ought to be an object of a special solicitude to all those who have care of or interest in the Sodality. From a certain neglect of this devotion, coldness and indifference sometimes creeps into the Sodality to its eventual undoing. If, however, devotion to the Blessed Virgin is all that it should be, intelligent, reasonable, deep, filial, active and sincere, the life of the Sodality will flourish.

Nothing is too good for such a Queen and Mother, no effort too great, no sacrifice too costly, no work too sublime. It is pitiful to see a society, dedicated and devoted to the Queen of Heaven, which drags out a miserable and languishing existence because no one takes interest enough in her honor to further her society or bring it to its right development. It would be far better sometimes to change the name of these moribund societies than to let them continue under the great name and title of the Mother of God. When everyone is doing his best and struggling on bravely to carry out the ideals of the Sodality, the effort is worthy to be offered to her, even though the fruits are not all that we could desire. But when the Sodality is neglected and its sad state is the result of want of effort and fervor in the service of the Blessed Virgin, then surely we should be

ashamed to offer such a society to her or to continue it under her name.

AN INSPIRATION AND A WARNING

Thus, the mere fact that the Sodality is dedicated to the Mother of God is at once a majestic inspiration and a significant warning. We need not be ashamed to offer even the small fruit of our endeavors to her if it is the best we can achieve with our limited powers. But if we continue to neglect and injure the Sodality through our own fault and yet offer it to her and dignify it by her name, we do injury to her honor and an injustice to ourselves. We should pray and labor that the reproach of the Scriptures may not fall upon ourselves when they say: "Cursed be he that doth the work of the Lord negligently." Rather let us seek the blessing which comes to all her faithful sons who labor, even against terrible odds, to glorify the Mother of God and the Queen of the Sodality.

CHAPTER VII

THE SECONDARY PATRON

"THEY may, if they wish, add to the Primary Title (one of the mysteries or appellations of the Blessed Virgin) that of some Secondary Patron." (Rule 3.)

From the wording of the rule it seems that while it is essential to have as primary patron of the Sodality the Blessed Virgin, under some one of her titles or any one of the mysteries of her holy life, it is optional with the Sodality to choose a secondary patron. "They may, however, if they wish," says the rule, "add a secondary patron." In practice, almost all the Sodalities do choose a secondary patron. This is wise, because it gives the Sodalists someone, whose life and circumstances, whose sex, age and perhaps condition in life were very like their own, to serve as a secondary model and patron to whom they can look for encouragement, aid and affection. Their common Mother is the Blessed Virgin Mary, but they choose from among her great family of heaven a brother or a sister who has fought the good fight and won the crown in ways and on battlefields similar to theirs. They can use the intercession of this most sympathetic and congenial member of the Blessed Mother's family to win a special share of her tender affection, and to be encouraged in her service. The secondary patron will, then, not take away from the honor

and reverence paid to the chief patroness of the Sodality, but will make it easier to serve the Sodality's Mother and Queen.

THE CHOICE TO BE MADE WITH CARE

In choosing a secondary patron, a good deal of care and thought ought to be expended. Here, as in so many details of Sodality life and work, the needs, wishes and requirements of the Sodalists themselves may well decide. After all, they make up the Sodality and the Sodality is for their benefit. What appeals to them and helps them should then by all means be considered.

FAVORITE PATRONS FOR MEN

There are certain saints who come to mind at once in the case of each class, age, sex of the faithful. For men, St. Joseph is perhaps the most popular of all secondary patrons, for he is the model father of the family, the man of God who sanctified himself in the ordinary, toilsome working days of a laborer's life. Yet, at the same time, he was of noble lineage, the finest blood in Israel, of the family of David, the prophet-king. Besides, though his lot was humble, he had a position of the most sublime authority and responsibility. He was the foster-father of God-Made-Man, and the head of the Holy Family, having under his authority the Queen of angels and saints, and the King of heaven and earth. St. Joseph is, then, a model to every class of men. The workingman who earns his bread literally in the sweat of his brow, may contemplate in St. Joseph the abso-

lutely just and holy employee, who gave for his wage a fair return and became one of the greatest of the saints of God, simply by doing the duties of every day as perfectly as he could, and for the pure love of God for his own sake, and of men for the love of God.

The employer, as well, can see in St. Joseph a model of his duty, for, though he may have had nothing to do with the immediate problems of employment and direction of labor, still he was a most just man, admirably submissive to the will of God and perfectly faithful to his exalted duty. It was a greater, a more momentous task to be the head of the Holy Family than to preside over the most extensive and important enterprise which ever had place in human affairs.

Moreover, St. Joseph by his manly purity, his virginal innocence and his entire obedience to the will of God, is a model of unmarried virtue. He is also a model for those who have embraced the holy state of matrimony, because he was the faithful spouse of the Virgin Mother of God, and his spirit of fidelity and piety is an example to every head of a Christian family. Thus, St. Joseph is the model for all mature men, whatever be their class, condition, or state of life.

The calendar of the saints offers, however, many other glorious models, one or the other of whom may well be chosen by Sodalities of maturer men, because their lives exemplify some particular virtue, or give some special good example to the Sodalists. Thus, a Sodality made up of physicians might well take for patron the disciple and evangelist St. Luke, who, tradition tells us, was himself a physician. He is

also the patron of artists, since the same tradition speaks of his having been skilled in painting. St. Louis of France would be a fit patron for a Sodality of military students, for example; St. Vincent de Paul or St. Philip Neri for a Sodality of secular priests; St. Camillus of Lellis, or St. John of God, of nurses; St. Alphonsus, of lawyers, for he was a lawyer before he entered in the way of the religious life, etc., etc.

PATRONS FOR YOUNG MEN'S SODALITIES

For young men, there are also certain saints who stand out prominently as patrons, certain noble and holy characters whom God called to Himself in the full flower of their youth, so that they may remain forever before the eyes of the Church as models of youthful piety. Such a one is St. Aloysius, who has been declared the patron of youth by the Holy Pontiff Leo XIII. Such, too, are St. Stanislaus, and St. John Berchmans. St. Gabriel, of the Passionist Congregation, who has so lately been canonized, will likewise no doubt become a patron of Sodalities for young men. In the ancient Church, the youthful martyrs suggest themselves for patrons, St. Pancratius, St. Sebastian, etc. Then there are some saints who preserve forever a certain youthful freshness to our mind's eye, as does St. John the Evangelist, who, although he attained a ripe old age and was the last of the apostles on earth, still is a patron of youth because his virginity gained for him the happy prerogative that while his hairs grew white, his heart remained young.

In choosing patrons for young men's Sodalities, the remark already made applies with emphasis. A secondary patron should be selected for them, who specially appeals to their sympathies and preferences. They ought to be given a saint whom they will particularly follow and love. Then the full appeal of the moving personality of their patron ought to be vividly presented to them and recalled to their memory so that he may become, not a mere label to indicate the young men's Sodality, but a living presence in their midst, loved and known as a brother, and exercising a brother's influence and power to aid.

FOR MARRIED WOMEN

For married women there is likewise a favorite circle of patrons. St. Anne, who, after her blessed daughter, is the happiest and most glorious of mothers, being in truth the grandmother of Christ Himself, and the mother of His virginal Mother, is one of the favorite patrons of married women's Sodalities. St. Margaret of Hungary and St. Margaret of Scotland both are chosen, so is St. Bridget of Sweden and many others. St. Rita, who has been so favorite a patron of late years, was also a married woman and owes some of her sanctity to the fact that she so patiently bore the trials of her wedded life and so perfectly discharged its duties.

FOR YOUNG WOMEN AND FOR CHILDREN

When we come to the patrons for young women's and girls' Sodalities, we have abund-

ance indeed to select from. The infant Church gives us the pure and lovely figures of St. Cecilia and St. Agnes, St. Lucy, St. Catherine, St. Rosalie, all sweet names on the lips and sweet memories in the heart. The after-course of the Church's history shines with other names of lovely memory—St. Clara, St. Catherine of Sienna, St. Margaret Mary, St. Joan of Arc. One might multiply the glorious patronesses who may be chosen to foster and inspire the Sodalities for girls and young women.

The very little children, when they are gathered into Sodalities, sometimes take as their secondary patron the Holy Angels, and this is a very beautiful inspiration since it is good to honor these celestial spirits, our future comrades in heaven, and the little children come nearest to angelic purity and innocence and need especially the mighty guardianship of those strong sons of God.

SOME MORE USUAL PATRONS

It may be interesting to repeat here what the "Sodality of Our Lady Studied in the Documents" says concerning the favorite titles of the Blessed Virgin and the favorite patrons chosen by Sodalities. This will also suggest to Directors who are establishing Sodalities a choice of names and titles. The commonest title of Our Lady used by Sodalities is the Immaculate Conception. Thus, in the year 1910, out of 1,132 Sodalities established, 816 chose this title. Examples of others taken from one year of the registers are: the Virgin Mary, the Assumption, the Immaculate Heart of Mary, the Holy Name

of Mary, Our Lady of Mercy, Help of Christians, Our Lady of Perpetual Help, Our Lady's Birthday, Our Lady of the Snow, Our Lady of Sorrows, Our Lady Queen of Angels, Mother of Purity, the Presentation, Our Lady of the Visitation, Mother of Mercy, and the Holy Rosary. The favorite secondary title is that of St. Aloysius. Between 1584 and 1904, 3,696 Sodalities chose him for patron. Other patrons chosen for men's Sodalities were: St. Ignatius, St. Joseph, St. Alphonsus de Liguori, St. Raphael, St. John the Baptist, St. Philip Neri, St. George, St. Nicholas of Bari, St. Paul, St. Germanus, St. Gregory, and the Holy Guardian Angels. Among the patrons for women's Sodalities are: St. Philomena, St. Catherine and St. Blandina. To conclude, among many others who might be chosen as patrons let us name, for the men: St. Ambrose, St. Dominic, St. Augustine, St. John of God, Sts. Cosmas and Damian, St. Anthony, St. Matthew, St. Martin, St. John Chrysostom (who, by the way, would be a good patron for a college Sodality), St. Benedict, St. Christopher, St. Francis Xavier, St. Victor, St. Peter, St. Francis of Assisi, St. Thomas, St. Hubert, St. Edward, St. Stanislaus, St. Bernard, St. Bartholomew, St. Nicholas, St. Jude, St. Jerome, St. Stephen, St. Patrick, St. Irenæus. Among women saints we may also mention: St. Genevieve, St. Rose of Lima, St. Elizabeth, St. Agatha, St. Angela, St. Gertrude, St. Helen, St. Monica, St. Veronica, St. Ursula, St. Teresa, etc.

Many Sodalities have no secondary titles at all, especially during the period from 1584 to

1748, during which only about 16 Sodalities are found under secondary titles.

CAN THERE BE TWO SECONDARY PATRONS?

The question might be asked, in this connection, whether Sodalities can be aggregated with two or even more secondary patrons. The difficulty in such a case would be, as is also remarked in the "Documents" above referred to, that the Plenary Indulgence granted on the feast of the secondary patron is allowed for but one secondary feast, since the singular number is always employed in speaking of it. Hence, it would be better to propose only one secondary patron or several whose feasts come on the same day. If there are two or more secondary patrons with different feast days, the day on which the indulgence could be gained is left uncertain.

We shall conclude with a remark contained in a note of the "Documents," under paragraph 48, which reads as follows: "A Sodality of Our Lady should not be called by the name of its Secondary Patron only. 'Aloysius,' for instance, is a defective title. The celebrated Father Fiter used to insist much on this point and finally succeeded in getting Spanish Aloysian Sodalities to call themselves by their full title, as for instance, the 'Sodality of Our Lady Immaculate and St. Aloysius.' The Sodality Diploma of Aggregations printed in 1910 acknowledges the justice of his contention and contains the full, double title of the *Prima Primaria*: 'Sodality of Our Lady of the Anunciation and Sts. Peter and Paul.' On the disuse

of the term 'Aloysians' (Luises), see the resolution passed at the Sodality Congress of Palma (Secundo Congreso, p. 190). This particular term is specially unfortunate, as being applicable also to the non-Marian 'Sodality of St. Aloysius' erected in the Church of St. Ignatius at Rome. Another unfortunate custom in this regard is that of speaking of a Society as 'the Sodality of Our Lady under the patronage' of such and such a Saint. This supposes that the Saint in question is at least the principal patron of the body; which is quite incorrect."

THE NAME IMPORTANT

It may seem at first sight that this is a very secondary consideration—the name given the Sodality. Yet it is more important than we might think. The fact is, that we need to emphasize always and keep always in view, the fact that the Sodality is primarily devoted to the Blessed Virgin, and anything which obscures or distorts this clear appreciation is to be avoided. It would be much less harmful to change the name "Sodality" to some other equivalent designation than to omit or forget to call this holy society by the name of its chief patroness. Indeed, in some instances it might be advantageous to designate the Sodality by another name to avoid false preconceived notions, and indicate a special character of fervor. But the name of the Blessed Virgin should be religiously kept as sign and remembrance of its entire consecration to her as to its primary patronage.

While, therefore, the Saint who is secondary patron should be honored and remembered with brotherly devotion, the Mother of the Sodality and its Queen must ever occupy a foremost place and receive the chief love and service of her children. This no more detracts from the honor shown the Saint who is secondary patron, than the love given the mother of the family lessens the mutual affection between her sons and daughters.

CHAPTER VIII

FOR ALL THE FAITHFUL

"THE Sodality of Our Lady has been established for all the faithful. . . ." (Rule 4.)

The opening sentence of this rule indicates the extraordinary scope of the Sodality as regards its membership. We do not find this sentence in the preceding edition of the rules issued by Father Aquaviva in 1587, for the very good reason that in those days the Sodality was exclusively for men and boys, and it was not permitted to have Sodalities of women affiliated to the *Prima Primaria* of the Roman College. Hence all the rules of that date had to do with Sodalities for men and boys, and in particular for the student Sodalities in Jesuit colleges.

SODALITIES FOR WOMEN OF RECENT ORIGIN

It will be well to recall that the extension of the Sodality's membership to include women is of a recent date. It was only in 1751 that His Holiness Benedict XIV gave permission to aggregate Sodalities for the female sex; and it was only at this time, 167 years after the Sodality had been established (by the Bull *Omnipotentis Dei* of Gregory XIII, in 1584), that the membership of the Sodality became universal, and women as well as men were entitled to rank as Sodalists.

This should be kept in mind, because it is of importance in answering the difficulty sometimes brought against Sodalities for men, that the Sodality is originally for women and it is not fitting to ask men to join a women's organization. Only a sad ignorance of the Sodality's history and traditions could prompt such a remark. In point of fact, even now, though the Sodality has opened wide its doors and welcomes to its membership both sexes and every class of the faithful, it still remains true that it was established primarily for men and nearly two centuries afterward was made accessible also to women. In emphasizing this, we do not mean to disparage in any way the piety of women, nor their worthiness to be Sodalists. As matters stand in some places however, Sodalities for men have died out to such an extent and Sodalities for women have so multiplied, that in speaking of the membership of the Sodality it is necessary to stress the truth that men had a prior right to be Sodalists and that the Sodality is primarily a men's organization.

Men and women are now admitted on terms of entire equality so far as privileges and indulgences and all other spiritual favors are concerned; still, zealous Directors and pastors who have in mind the traditions of the Sodality, and we may add, the need of Catholic men for its influence and aid, will favor the establishment of men's Sodalities. They may be quite assured that if it is more difficult to make these prosper, this is only an added sign of their necessity. On the other hand, women take more readily to the exercises of the Sodality, as to

religious exercises in general, and therefore flourishing Sodalities of women will be assured, where the men's Sodalities are first made to flourish.

UNIVERSALITY A TIMELY FEATURE

The universality of membership now granted to the Sodality is a very beautiful and significant trait. Assuredly, in the multiplication of activities and the division of Catholic forces which sometimes results therefrom, we very much need some society to form, as it were, a spiritual bond of union among the faithful in a parish, and to gather them together in one great family, associating in brotherly charity as they should under distinctively religious influences. We need some one society which will be, so to say, a clearing house for all the others, where the members of a parish can meet on the grounds of their Catholic Faith and duty, and where both sexes and all ages can come into Catholic fellowship.

The Sodality supplies this need when it is well-organized and fervently and wisely directed. Here is a society which admits to its membership the youngest child who has attained the age of reason, and the most distinguished and matured of older folk; boys and girls, men and women, the young and the old have an equal standing in the Sodality, providing they will strive after its ideals. It gathers them together by the strength of a devotion as universal as the Church and which appeals equally to the hearts of young and old, of men and women. It seeks to make all good Catholics, but

according to each one's sex and state of life. It cultivates an intense interior life in its members by means of devotion to the Blessed Virgin, and an inward fervor of that kind which tends of its own vigor to overflow in good works. Note, however, that though no age, sex, condition of life, are excluded from the Sodality, not all individuals are to be admitted, but only those who are willing to try to live up to its ideals.

Into such a society, therefore, rightly understood, all the members of a parish who are "sincerely bent," in the words of the rule, "on sanctifying themselves each in their state of life, and desirous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Christ against the attacks of the wicked," are admitted. Those concerning whom there is some doubt as to their fitness for the Sodality or their willingness to take up its devoted spirit, may be taken in as candidates and tested and encouraged until they also take fire with the Sodality ideals.

A PROVIDENTIAL ANSWER TO PRESENT NEEDS

The universality, then, of its membership, the appeal of its characteristic devotion, the wide scope of its purpose, which is nothing less than to make all its members good Catholics, the extraordinary flexibility and variety of its organization, make the Sodality a providential answer to the needs of our time as it has proven to the needs of earlier periods of the Church's development. Those who question this, who

think that the Sodality has lost its former efficacy, who consider that it has grown out of date during the 338 years in which it has flourished in the Church, should ask themselves, In what particular regard has the Sodality grown superannuated? Why should it not appeal to both sexes and to all classes of persons now as it formerly did? For, if they consider that the Sodality is still good for women and children and has lost its essential appeal to men, let them inquire of themselves in what the Catholic man of to-day is lacking which made the Catholic man of other times respond so fervently to the appeal of the Sodality. The splendid developments of the Sodality history, until 1851, took place in Sodalities of men.

THE SODALITY ESPECIALLY FOR MEN

"After thirteen years of existence," says The Catholic Encyclopedia in the article on Sodalities, "the Sodalities included thirty thousand members. During the period that the Sodalities were connected with the houses and churches of the Jesuits, the membership rose to many hundred thousands." All the signs of the vigor and force of the Sodality which fill the first glorious 283 years of its history, came from the loyalty and fervor of Catholic men. We should resent the imputation that our Catholic men will not respond to the appeal of devotion to the Blessed Virgin in the Sodality, if only those Sodalities are rightly organized.

Among the reasons why men sometimes fail to respond to the appeal of existing Sodalities

is the regrettable fact that some Sodalities are not worthy of their traditions. Even the men of old days would probably have failed also to respond to the invitation to join Sodalities which were poorly organized or carelessly managed, or which did not proceed according to the spirit of the Sodality.

But what one of the elements of the Sodality which we have mentioned can fail to appeal to a Catholic man if only it is rightly represented to him? Surely, devotion to the Blessed Virgin can awaken a chivalrous loyalty in the hearts of our Catholic young men nowadays as it did in former times. Those who consider that devotion to the Blessed Virgin is a womanly devotion only and not fit for men, depart, as we have before remarked, from the Catholic tradition and detract from the dignity and honor of the Mother of God. The noblest of Catholic men have been precisely the ones who showed the greatest devotion to Mary, and if we read the lives of the saints, though they all were distinguished for a tender love of the Blessed Virgin, yet it would be wrong to say that the women saints excelled the men in their ardent devotion to her.

Nor need the wide scope of Sodality membership be an obstacle to its favor among men, provided that the spirit of the rule is kept and that men's Sodalities are separate from those for women and children. It might be worth while, in some cases, to call them by a distinctive name (such as, "Knights of the Blessed Virgin"), as is done, for instance, in Germany, where all the

Sodalities for women are known in general as *Congregationen,* and where the men's Sodalities are called *Sodalitäten.* By carefully preserving this distinction between Sodalities for different sexes, and by organizing and managing the men's Sodalities in a way particularly to appeal to men, the present difficulty may be obviated.

ITS WIDE APPEAL TO MEN

The broad scope of the Sodality will likewise appeal to men if properly presented to them. We are well aware that in the last few decades, powerful and praiseworthy societies for men have arisen amongst us, which ought to be safeguarded and encouraged. But no one of them possesses the special commission given to the Sodality to use devotion to the Blessed Virgin as the mighty means of making its members good Catholics and of training a picked corps of apostles, cultivating in them an intensity of interior life which will overflow in such manifold good works. This ideal, if rightly striven after, will appeal particularly to the men of our time, for there is noticeable among Catholic men a distinct increase of piety and zeal.

THE NEED OF A PRINCIPLE OF UNITY

Finally, the flexibility and variety of Sodality organization will appeal to men. The Catholic layman feels more and more the need of some principle of unity for lay activities, of some spiritual power-house, as he might express it,

which will give him the inward fervor and spiritual energy to accomplish his duty in the matter of helping his neighbor and defending the Church. If this is supplied him, as it should be, in the Sodality, he will be grateful and responsive. The chief thing that keeps men away from Sodalities, let us repeat it, is not devotion to the Blessed Virgin—Heaven forbid!—nor even the fact that women also are members. It is the fact that the Sodalities he is acquainted with do not appeal to him because they are not up to the standard of the traditions and rules, and do not give the service, so to speak, which a man's Sodality should.

We have dwelt on this point of Sodalities for men with particular emphasis, so as to stress and vindicate the universal membership of the Sodality. It is evident enough, and no one will deny the fact, that the Sodality is meant also for women and children. In many places in the world it is equally evident that it is intended for boys, young men and men, for priests and the laity, for young and old, provided only that they will conform to its requirements. But in our land, in too many cases, this universal character established by tradition and insisted on by the rule, has been lost sight of. We ought, therefore, in common justice, to restore the Sodality to its due position and to vindicate the universal appeal which it makes to all the faithful who wish to lead a fervent Catholic life. When we turn to look into the history of the Sodality, this universality of membership becomes all the more evident.

There is hardly any class of persons that has not been numbered among Sodalists.

SOME QUESTIONS ABOUT MEMBERSHIP

Some curious questions have arisen concerning membership in the Sodalities, which it may be interesting to mention. Thus, on the 14th of August, 1889, the Sacred Congregation of Indulgences was asked: "Can the faithful departed be enrolled in the Sodality to the effect that they obtain the indulgences which the rest of the faithful enjoy who enter the Sodality when alive?" The answer was given, "No," according to the decree published on the 13th of September, 1876, by the Congregation of the Inquisition. The word "Sodality" in this decision refers to Sodalities in general, but it can be applied also to our Sodality of the Blessed Virgin.

On the 6th of December, 1876, the following questions had been proposed to the Congregation of the Holy Office: The first was a repetition of the one we have just mentioned—Can the faithful be admitted as members to the Archconfraternity of Our Lady of the Sacred Heart after their death? The second: Can the faithful be inscribed without their knowledge? Third: Can even children who have not come to the use of reason be numbered among the members? To the first of these two questions the Congregation answered, "No." To the third, "It is not expedient." This referred to a particular Sodality; namely, that of Our Lady of the Sacred Heart of Jesus, but evidently the same principle holds for our Sodality.

Another question also mentioned in "Documents" is the following: Is the Director of the Sodality a member of it for the purpose of gaining the indulgences? The answer is given, "Yes." But even if he were not a member, since he can receive applicants of every kind into the Sodality, with good reason he might also receive himself. These decisions are also given by the Sacred Congregation of Indulgences on the 16th of July, 1887.

Still another interesting question is: Can the Director receive members outside his own parish or diocese? Judging from the decision given in a similar case, by the Sacred Congregation of Indulgences on the 18th of August, 1868, also to be found in "Documents," he can validly admit candidates from any part of the world into the Sodality, provided the usual conditions be fulfilled.

RELIGIOUS ALSO MAY BECOME SODALISTS

Another query has reference to Religious. "May Religious, both men and women, become members of a Sodality? And do they retain their membership in a Sodality if they have been Sodalists but have entered a Religious Congregation?" The answer in general is, "Yes." All Religious, save Jesuits, are allowed to become Sodality members unless there is something in the special rules of their Order or Congregation which forbids such membership. Even if they cannot attend meetings, this does not prevent their gaining the indulgences, because by non-attendance at meetings one only loses the indulgences granted for the meetings

themselves. "The Sodality of Our Lady Studied in the Documents," from which these details are taken, records that in early days the prior of a Dominican Convent at Brünn and all his subjects entered the Sodality. His example was followed by an Augustinian Prior.

The only exception to all this is in the case of the Jesuits themselves, who are not allowed to be enrolled in Sodalities. The first regulation concerning this is to be found in a decision given by the Father General, St. Francis Borgia, in the year 1569. The reason offered is, the Constitutions of the Society do not permit Ours to give their names as members of the Sodality. Benedict XIV, however, kindly extended to the members of the Society of Jesus, the indulgences of the Sodality in his Brief *Quemadmodum Presbyteri.* Among the other decrees of the Father General on this subject, we find one which declares explicitly that Religious coming to the Jesuit schools can be received into the Sodality of the Blessed Virgin.

THE MANIFOLD MEMBERSHIP OF SODALITIES

When we come to enumerate the various sorts of Sodalities which have arisen from time to time in the Church, the list is interesting and almost bewildering, and makes clear the universality of Sodality membership. To quote from the "Documents": "There is no limitation whatever, restricting the Sodality of Our Lady to any certain class of people, and its history is full of instances of the most various kinds of Sodalities, whether of men or of women. Nobles, peasants, workingmen, shop girls, peni-

tents, soldiers, young children, army and navy officers, court officials, mothers of families, convent girls, parish school-children, boys between given years of age, poor clerks—every conceivable class is represented in the petitions for aggregation found in the Archives of the *Prima Primaria*. . . ."

Add to this, that Sodalities of ecclesiastics and of priests have been very numerous in some places, that Alumni Sodalities of colleges and schools are numerous and popular, that Sodalities of students, of teachers, of lawyers, of nurses, of physicians, of clerks, exist in various places. In fine, there is not a class of the faithful that has not given of its membership to form Sodalities of Our Lady. There is something singular and inspiring in a society whose membership is as wide as that of the Church itself; as democratic as the very fold of Christ.

While the Sodality has counted among its members some of the most illustrious of emperors, kings and princes, has boasted of eighty cardinals and seven popes in the seventeenth century alone, and in Catholic countries especially has included the intellectual leaders of the people, it still welcomes with no less love and pleasure the simple, the poor and the lowly, provided only they have the one disposition which unites all Sodalists together; namely, the desire to practice an active devotion to the Blessed Virgin and to become good Catholics, sincerely bent on sanctifying themselves each in their state of life and in working for the salvation and sanctification of others and the defense of the Church.

Nor do the Sodalists lack for this universal membership, glorious models from every rank of life.

ILLUSTRIOUS MODELS OF EVERY RANK

Besides the canonized Sodalist saints: St. Francis de Sales, St. Charles Borromeo, St. Alphonsus de Liguori, St. Stanislaus, St. Aloysius, St. John Berchmans, St. Fidelis of Sigmaringen, St. Leonard of Port Maurice, St. Peter Fourier, St. John Baptist de Rossi, St. Camillus of Lellis, St. Francis de Hieronymo, St. Francis Regis, St. Peter Claver, St. Alphonsus Rodriguez, there are Blessed Mary Ann Paredes, who is called the Lily of Quito; Blessed Julie Billiart, and Blessed Madeleine Sophie Barat, both foundresses of educational institutes; Venerable Camilla Orsini-Borghese, who was princess of Sulmona and also founded a sisterhood at Rome; Venerable Jean Eudes, Venerable Marie Clotilde, Queen of Savoy; Venerable Archduchess Margaret; and in fine, as is stated in the Sodality Manual, over sixty of the Beatified and more than ninety of the Venerable servants of God. One of the latest of these Sodalists, by the way, who has attained the title of Blessed, is Sister Thérèse, The Little Flower, who was a devout member of the Sodality.

THE SOLUTION OF A PRACTICAL DIFFICULTY

A practical difficulty often arises in reconciling what is here said about the universality of Sodality membership with the requirements for the admission of candidates as outlined in

Chapter 21. The solution of this difficulty is to be found in a right understanding of the terms. When we say that the Sodality is meant for both sexes, all ages, every condition, we do not mean that every individual under these divisions is eligible for Sodality membership. Differences of sex, age, condition, are no obstacle to membership, but those who become members should all have a character and dispositions which give promise that they will be worthy members and try to live up to Sodality ideals.

Hence, in a parish or school the various divisions may all have their Sodalities, but every one is not to be taken into them indiscriminately without regard to fitness or good will. In practice the prudent Director will have to decide for himself in each individual case. He should, however, keep in view the purpose of the Sodality and govern his decisions by a common-sense observance of the Sodality ideals.

CHAPTER IX

SODALITIES FOR SEPARATE CLASSES

"THE Sodality of Our Lady has been established for all the faithful. But its form of organization is best kept and its ends are most efficaciously reached if separate Sodalities are established for separate classes of people differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, workingmen, etc." (Rule 4.)

We have just spoken of the universality of the Sodality and its membership. It was established for all the faithful and welcomes into its membership, since 1751, women as well as men. Every age, state, and condition of life may be admitted into the Sodality providing they will strive to obey its rules. Its broad scope, its Catholic appeal, the purpose it has of making all its members good Catholics are as desirable for one class of the faithful as for the other. The means it uses, devotion to the Blessed Virgin, appeals to all. For this reason it is suited to lowly and poor no less than to the powerful, and to those of mature age as well as to children.*

THE RULES ENCOURAGE SEPARATE SODALITIES

The second part of the rule, however, expresses the prudent and practical tradition of

*See "Social Organization in Parishes," Chapter II.

the Sodality to encourage the formation of separate groups according to the differences of age, sex, and state of life. It declares that the distinctive organization of the Sodality is best secured and its purposes more securely attained if such separate Sodalities are provided.

Reflection will disclose the wisdom of this method of organization in many instances. Though the Sodality is open to all, it cannot deal with all precisely in the same way. Its purpose, to use devotion to the Blessed Virgin as a means of fostering such an inward intensity of Catholic life as will overflow in good works, cannot be attained by what one might call wholesale dealing with its members. It must reach the soul of each individual, give to each the specific direction which every one requires, afford individual guidance and propose motives and inducements which suit each one's particular comprehension.

Souls cannot be sanctified in the mass and all together. Each one requires personal treatment. Just as the bodily physician or teacher must, to be successful, study and have regard to individual peculiarities and the difference of sex, age, and condition, so must the Director of a Sodality observe and allow for the particular needs and capacities of his charges.

DIVISION INTO NATURAL GROUPINGS

For this reason, having in mind the necessary differences of age, station, occupation, it often becomes expedient, not to say unavoidable, to divide the Sodalists according to their natural groupings, so as to give each one a

place in congenial company and to deal with each group according to its needs. Spiritual instruction, advice, warnings, correction, which are needed by one class, would be quite lost on another. A Sodality of young men needs different instruction from one composed of men of maturer years. Much more, it requires other advice than a young ladies' Sodality.

If this is true of spiritual direction it is equally evident when one speaks of outward good works. For both sexes and every age and condition of the faithful there is a field of the lay apostolate ample enough to employ all the energies at their command. Yet each has its own sphere, which overlaps perhaps that of others but is not identical. Thus, for effective organization it is well to have separate Sodalities or at least divisions in the same Sodality, which in practice amounts to much the same thing.

THE DIFFICULTY OF MANAGEMENT

We are well aware what practical difficulties the observance of the suggestions made in this rule brings to the busy pastor. Looking over his parish, he sees that there are boys and girls who need and would respond to the inspiration of a Sodality. The young men require one for themselves, so do the young women, the married men, the married women. Here are at least six Sodalities, almost equally necessary, those for men if anything more needed than the others and for that very reason more difficult to keep up and hold in their due fervor. There are perhaps only two priests in the parish, the

pastor and his assistant, and they feel that they have already too much to do even without a single Sodality to manage, in keeping up with the ordinary work of the parish. Besides the necessary spiritual ministrations of the parish, there are sinners to be sought for and brought back, the poor, the children, the school, financial cares without end—in a word, a bewildering field of work which two men or even three or four could hardly cover satisfactorily. How, then, find the time and the energy to manage successfully six Sodalities?

One answer is, that the active help of, say, ten or twelve really well-trained and fervent lay folk from each of the divisions we have mentioned, would greatly relieve the harassed and overworked pastor and his assistant. There is an old saying that it is better to put ten men to work than to do the work of ten men yourself. A parish is in a true sense an organism, a little state, or more accurately a larger family of the faithful. We may apply to it the ancient parable which brought the commons of Rome back to their civic duty. The parish is a living body, it has its eyes, its head, its mouth, its hands, its feet. If the head insists on being hands and feet as well, no wonder there is weariness and confusion! The best results are achieved when the head is content to be a head and to direct and coördinate the members.

HALVING THE PASTOR'S WORK

It is a sober fact that the work and time required to put all the Sodalities we have mentioned into good running order and to keep

them so, is much less than would be needed if the pastor wished to do all the work himself, which could better be accomplished through the lay assistants he might train in the Sodality.

That these Sodalities are rightly organized and directed, means that a good half of the pastor's work is already done, and what remains will be made easier and more consoling by the presence of well-organized and fervent Sodalities.

Face to face with the problems of a parish, the priest may adopt either of two courses. He may decide to work through the Sodality, to organize his lay folk under the banner of Mary and stimulate them by means of devotion to her to become exemplary Catholics, equally intent on the inward work of their own sanctification and on outward activities for the help of their neighbor and the Church. Or, he may decide to dispense with organizations and throw himself into his work with such volunteers as he finds, without Sodality stimulus or training, doing everything himself as far as his powers go and, going-it-mostly-alone, as the phrase is, in parish activities.

In the first case he will indeed meet with difficulties and discouragement, because the Sodality goes against the sloth and indifference of human nature and because the very idea of the Sodality is too little familiar even to those of the faithful who have been on its membership rolls for years. This pioneer work requires perseverance and persistency. It is not like establishing some devotion, easily explained and simply practiced. It is instilling into picked

groups of the parish the spirit of fervent Catholicity with its accompanying willingness for self-sacrifice and effort in behalf of others. This is, to use a figure, like making water run up against gravity. It needs some hard pumping, and at first the results are not encouraging. But every stroke stores up just so much energy for after-days. When the reservoir begins to fill, the pastor has a reserve of spiritual energy and unselfishness which he can call on steadily for the work of the parish.

The going-it-alone method, though more obvious and direct, does not get the same results, especially nowadays. The pastor may see more immediate results for his work. It is always simpler and easier, in a sense, to do a thing yourself than to train someone else to do it. But while doing the work of ten men is stimulating and makes you feel personally important, we all know in sober fact that where one man is doing the work of ten the results are disastrous in the long run both to the work and to the man!

A CASE IN POINT

We remember a case in point which illustrates this very well. A priest of our acquaintance was appointed to a newly-made parish which had been cut off from another for racial reasons. The new parish could hardly be called a promising field of labor. The people were too poor to build a school and for years it was out of the question. The young people were chiefly known for their frequent appearances in court and it was a problem how to better them without

a Catholic school and in the environment in which they were. The newly-appointed pastor pondered long and deeply on the situation. Then he made up his mind to try to get all these young people into Sodalities and keep them and train them in separate groups.

He made the announcement that he wished to form a Sodality for the boys from eleven to fourteen, and a similar one for girls. Another Sodality was to take in the boys from fourteen to eighteen, and there was to be a like division for girls. Finally, two Sodalities of young men and young women respectively were to group their members from the age of eighteen until they were married. This, he considered, covered the field adequately, and being inexperienced he waited with sanguine expectation to see the good results on the parish.

As usual there was a great joining in the beginning. The young men alone mustered over a hundred volunteers. But when three months had passed, the hundred had dwindled down to about ten who came regularly to meetings. As for the girls and young women, strange to say every soul of them fell away and their Sodalities simply ceased to be. The boys held on fairly well. But out of the six divisions so bravely formed, they were the only ones left—they, and the ten young men.

PERSEVERANCE NOTABLY REWARDED

The young pastor had exceptional courage. At least nine men out of ten in his place would have said that evidently Sodality organization or any kind of organization was out of place in

his parish. But being unusually persevering he quietly determined to start in with his ten young men and rebuild about them if it could be done the fallen structure of his Sodality. If nothing more were possible, at least he would have ten young men in the parish whom he could count on. Week after week, therefore, for a year, he gathered these young men together and gave them instructions and training. Little by little, impressed by his own interest and esteem for the Sodality, the other young men wished to come back. He made it hard for them to get in, but their eagerness and insistence increased in proportion to his strictness in admitting them. Once back in the Sodality they stuck to it like good fellows. Their appreciation of membership seemed to be in direct proportion to the esteem the Director showed for the Sodality and the difficulty he made about admission. We may remark in passing, that absence from three meetings meant expulsion and that only one young man was expelled during the course of several years.

To make a long story short, the young ladies grew uneasy and wanted their Sodality back again. They made pledges and kept them. At the present time there are eight divisions of the Sodality in that parish, with some seven hundred members, and the attendance for the past seven or eight years has been perfect at weekly meetings. Meanwhile the transformation in the parish is extraordinary. The young people, even without a parish school, are exemplary. Seventy of them went to the war and nearly all wrote regularly to their Director,

telling him how they appreciated the training he had given them. The business men of the town ask as a recommendation whether such and such a boy is a member of the Sodality.

The pastor himself freely admits that it has been hard work to build up and keep up his Sodalities, but it is the only hard work he has. The rest of his problems are solved in a way to gratify his heart. His personal enthusiasm and devotion to the Sodality have entered into his people. How many pastors can say that they are equally satisfied with the response made to their efforts?

We have spoken of this instance in some detail because it gives a practical answer to a number of questions and difficulties which arise from the suggestion of the rule that separate sodalities be formed for different classes of persons. This involves hard work, but it makes other work easy. It is difficult to initiate, but it is much more lasting and solid than speedier methods. The interest, enthusiasm and perseverance of the Director are called on to a wearying extent at the commencement of the work and perhaps during much of its progress, but he will have compensations which outweigh the toil. "The Kingdom of Heaven suffereth violence and only the violent bear it away." So, too, there is no easy way of sanctifying souls and training lay apostles—even in the Sodality.

NOT A REQUIREMENT BUT A SUGGESTION

The rule does not insist on this principle of dividing the Sodalists into separate Sodalities according to their age, sex and condition. It

merely says, "that its form of organization is best kept and its ends are most efficaciously reached," if this is done. In point of fact, circumstances arise where it is more prudent to have one Sodality for the whole parish, and this may be carried out without prejudice to Sodality essentials.

It should, however, be clearly stated in the application for affiliation just what the class and description of the Sodality is to be. If it is only mentioned that it is to be a Sodality for young men, then no other class are ordinarily to be admitted. Where a Sodality is for both men and women, this should be stated in the application.

The registers of aggregations show that during the last hundred years quite a number of Sodalities of both sexes together have been established and affiliated to the head Sodality at Rome. Even in such cases, however, it is well to give some special attention to the different classes of members. In fact, in not a few instances where Sodalities are established for the whole parish, they are divided into groups which are almost equivalent to separate Sodalities. In a word, then, the prudence of the pastor and his practical judgment must determine what special form of Sodality organization is most suited to his needs and those of his people. The characteristic flexibility and adaptability of a Sodality is here greatly in evidence. Even where some decision has been taken on this point, if, after experience, modification seems advisable it is easily managed. Thus, where a Sodality has been established for

both sexes, and it seems advisable to form a separate one for men, all that is required is to obtain blanks for erection and affiliation and fill them out accordingly, securing the signature of the Bishop and forwarding them to the nearest Jesuit Provincial. So, also, if separate Sodalities exist they may for due reason be conducted as one, with joint meetings and common activities. In a word, any arrangement or combination which may be for the benefit of the Sodality and the parish can readily be secured through Sodality organization, though the ideal way still remains the establishment of separate Sodalities for separate classes of people.

A CLEARING HOUSE FOR PARISH ACTIVITIES

The Sodality, then, with its capacity for taking in both sexes and all classes of the faithful and training them by means of devotion to the Blessed Virgin to a high degree of Catholic fervor, is suited to become the center of unity in parish activities, the clearing house for parish needs, the bond of association among the numerous and often too disjointed parish works. But all these desirable things, we must repeat it again, will spring only from Sodalities into which the efforts of the Director have put a high degree of spiritual fervor, which are well organized, carefully directed, and thoroughly conformed to the spirit of the rule. In a word, these good results will not flow from Sodalities unless Sodalities are as they ought to be!

CHAPTER X

SOME SPECIAL SODALITIES

"ITS form of organization is best kept and its ends are most efficaciously reached if separate Sodalities are established for separate classes of people differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, workingmen, etc." (Rule 4.)

We have just explained the general reasons for this rule and the good results which its observance brings. It is well to speak in more detail of some of the chief classes of Sodalities which have been and may be established in pursuance of these directions. The rule mentions only a few of these special Sodalities, those for boys, young men, mature men, students, workingmen. By inference the corresponding Sodalities are suggested for girls, young women, mature women, workingwomen, etc. These are the ordinary subdivisions of Sodalities. But, besides, almost endless variety is suggested by the differing classes and groups of persons for whom these holy Societies may be specially instituted.

THE ORDER OF DIGNITY

In the order of dignity, the special Sodalities which should first be mentioned are those for priests, and ecclesiastics, and for seminarians, of which not a few are found in some places.

Then there are special Sodalities for men and women respectively who have a profession or calling by reason of which they require special instructions and can exercise special influence. Without maintaining an order of precedence we may mention Societies for teachers, Religious and lay folk, for physicians, lawyers, military and naval officers, nurses, writers and newspaper folk, seamen, artists, shop girls, stenographers, clerks, soldiers, social workers, working people in various trades, school boys and school girls, students in colleges and academies, merchants, mothers of families, domestic servants, alumni and alumnæ of Catholic or even secular institutions of learning, etc., etc.

Sodalities for priests deserve precedence for several reasons. One is, their extreme importance and great good influence, because they are training places where Directors may replenish the spirit of the Sodality in their own hearts so as to be able to pour it out more copiously on others. Again, these Sodalities deserve to be brought forward to notice because so few of them exist in our parts and because they deserve to be established and maintained even at the cost of great effort, for the singular fruits they can bear.

SODALITIES FOR PRIESTS

In some parts of the world, Sodalities for priests are an established institution and productive of great good. In "The Sodality of Our Lady Studied in the Documents" from which we have often quoted, at page 94 there are given interesting details about these Sodali-

ties, including the special recommendation of Very Rev. Father General Aquaviva given in 1610. We shall translate the passage in full from the Italian for the sake of its historical interest. The letter, which is dated the 30th of October, 1610, says: "Experience has shown how much God's service is promoted by the Sodalities of secular persons which have been established in our houses and colleges since the foundation of this Head Sodality under the title of the Annunciation of the Blessed Virgin. The good success of this work has inspired our Fathers in many places of Spain to procure that this fruit should be produced not in secular persons only, but should extend itself also to ecclesiastics through the establishment of Sodalities of priests. From these there have resulted and result continually many reforms of life and manners among themselves and in the people. And since it is certain that the good example of those of the Church is of supreme importance to help the general reform of things, I have been moved by this and by the desire that the glory of Our Lord and the spiritual profit of souls should continue and increase, to charge your Reverence to bring about in your Province the foundation of similar Sodalities of priests, by exhorting immediate Superiors and bidding them not to spare any effort in a matter so much to God's glory and service."

MORE ABOUT PRIESTS' SODALITIES

Other interesting facts are given in the same place about priests' Sodalities. Thus, one ex-

isted in Mexico at the professed house about the year 1600. In former times, there were priests' Sodalities in Bologna, Valencia, Portugal, the East and the West Indies, as well as in Belgium, France, and Germany. In recent times a Sodality of priests was founded at Prague in 1907 and among the priests of the Vorarlberg. It is also recorded that nearly all the priests of the diocese of Freiburg, in Breisgau, have been formed into a Sodality to encourage each other to progress in piety and learning. "This Sodality was one thousand strong and was divided into forty-eight districts, each holding a monthly meeting. It numbered 1200 in 1909 and held a Congress in Karlsruhe, on June 20th and 21st."

These priests' Sodalities, could they be well established and conducted in our large centers of population where priests are many, would be a great means of bringing the Sodalities to their rightful fervor and vigor. The busy pastor, engrossed in necessary cares, finds it difficult to give time to the serious preparation of his Sodality instructions and to keep up his personal interest in Sodality work. He experiences also, at times, as does everyone, the necessity of some spiritual encouragement and counsel. Yet, while he ministers to others, there is often no one to console and encourage him in his great and necessary labors for the Church. A good Sodality under a wise, experienced, and sympathetic Director would be a great help to him personally in his spiritual life and apostolic zeal and, at the same time, it would fill him with that manner of interest and

enthusiasm for the Sodality and for the honor of its heavenly Patroness which would enable him to guide more energetically and surely the Sodality of his own parish. We are sensible of the immense difficulties which stand in the way of such Sodalities in our country. The priests here are occupied and overburdened to a degree which makes regular meetings very difficult. But, though hard, the work is not impossible, and if successfully carried on will more than compensate for the difficulties and the labor involved in its accomplishment.

SODALITIES FOR SEMINARISTS

Of a similar importance are Sodalities in ecclesiastical seminaries, composed of students who are preparing for the priesthood. These young men are the future Directors of parish Sodalities and it is of extreme importance that they should have a correct and profound knowledge and love of the Sodalities themselves, so as to be able to guide and instruct those who will fall under their care. No seminary, then, should be without its Sodality, and these Sodalities should be managed, instructed, and directed with particular accuracy and care so that no student may fail to gain right ideas and so that all may truly be prepared to be Directors afterward. The instructions given to seminarists' Sodalities ought to be very carefully suited to the end in view, to give the members a deep knowledge of the Sodality as it should be, to correct the false ideas they may have acquired about it, and to train them in personal fervor and devotion to the Sodality and in the methods

which make the work successful. Needless to say, this training will be equivalent to a very practical course in pastoral theology. Those who have studied the Sodality will appreciate how many parochial problems may be solved with its aid. In the detailed study of Sodality work, almost all the radical problems of parish administration come up for consideration.

A PRACTICAL TRAINING

Since all this work can scarcely be done at Sodality meetings and by merely hearing instructions, it is advisable that sections of the Sodalists be formed to do experimental work and to train themselves in the details of section management by actual experience, working for the Missions, catechetical instructions, Catholic literature, etc., along Sodality lines. Besides, it would be well to form an Academy for the special study of the Sodality in which papers and discussions prepared by the members would deal with the Sodality from the historical, theoretical and practical standpoints. If this were done everywhere, we should no longer hear the complaint, which comes from so many young priests, that having been away from any contact with Sodalities for so long, they are suddenly put in charge of one or several without previous instruction and while they are ignorant even of the precise nature of a Sodality or of what is required of it or of its Director. If a young priest comes into the parish thoroughly formed to be a good Director of Sodalities, he will find himself prepared as well to

handle most of the practical difficulties which present themselves in the matter of parish work and management.

SODALITIES FOR RELIGIOUS TEACHERS

Another class of Sodalities which might accomplish much good is that for teachers. Let us first take up the Sodalities for religious teachers, which are distinctly approved by the Sodality traditions and would have some decided advantages at the present time. A good many religious teachers have at least partial and sometimes entire charge of Sodalities, and they would derive much profit from attendance at a well-managed Sodality especially adapted to their needs. They would gain new fervor and encouragement for their own work, and zeal and knowledge for the direction of their Sodalities. This is particularly true of the Sisters who teach in parish schools and who have charge of the children's Sodalities there. It is difficult for them to learn unaided what methods to pursue with their Sodalities, what instructions to give, and what works to undertake. The very elemental ideas of the Sodality are sometimes doubtful to them, yet they are instructing the children at their most impressionable age and when those first notions of the Sodality are formed which may endure for the rest of their lives.

Even if such Sodalities for religious teachers could meet only seldom, it would be worth while to maintain them for the sake of helping and inspiring the teachers by instructions and the ex-

ample of well-conducted meetings. Add to this, that a period could be given for the asking of questions and for the general discussion of common problems about the Sodality, which would clarify ideas and bring about an exchange of methods and experiences.

FOR LAY TEACHERS

For lay folk who teach in state schools or parish schools a special Sodality of their very own is similarly desirable. Some excellent examples of the successful management of such Sodalities exist among us. Sodalities of this sort have proven a source of spiritual help and an incentive to Catholic activities among the teachers. A number of sections, each devoted to its own special sphere of personal piety or to some department of the help of the neighbor and the defense of the Church, serves to organize and direct the zeal of the Sodalists. Despite their constant occupations and the other calls upon them, the teachers give a good account of themselves and show much self-sacrifice and devotion. It would take too long to enumerate here the various sections in actual practice in these Sodalities. The long list of possible works of piety and zeal contained in the book "Social Organization in Parishes"* will suggest to the Director of such a Sodality many possible avenues of work. The Catholic teachers in the State schools are excellent material for such a Sodality. They deserve and repay great efforts in their behalf. We should like to see in every city a flourishing and model Sodality for

* Chapter II. Some Practical Good Works.

teachers. It will be among the most important and fruitful to be found there.

ALUMNI AND ALUMNAE SODALITIES

Alumni and alumnae sodalities next present themselves for consideration and they are of particular importance. In the rush of other work and the daily grind of school administration, those in charge of our Catholic institutions of learning are sometimes forgetful of the need of keeping in touch effectively with former students and continuing the good influence of their Alma Mater. This results in a double loss. The old students lose the great advantage which might come from continued association with their school, and the school misses the great help it might expect if its pupils remained actively loyal.

How to keep in touch with former students in a practical way, is a problem. Alumni and alumnae Sodalities of the right type offer an effective solution provided the right Director can be found. In these Sodalities the twofold influence of Catholic education can retain its hold on the members, the element of piety will be fostered by the devotional side of the Sodality, while Catholic zeal, the spirit of self-improvement, study, and social activities can be maintained by means of sections. For the full success of these alumni and alumnae Sodalities, it is advisable that the school Sodalities themselves should be keyed up to a high degree of fervor. One reason why it is sometimes difficult to keep former students in the alumni So-

dality is, that the college Sodality has not made a deep enough impression on their loyalty or their affection. If they had been fired with a lasting zeal for the Sodality while at college, they would appreciate it and desire to continue members after they had left school.

The prime requisite of such a Sodality is a Director who can hold the interest of the Sodalists and adapt the Sodality to their maturer needs. It is sometimes complained that this is difficult work because of the many distractions which beset the young man and young woman in the world. This is perfectly true. If the work were easier it would not, perhaps, be so necessary. The more difficult it is to hold our young people together and keep them under the influence of their Alma Mater, the more we should insist on the work. These alumni and alumnae Sodalities ought to be kept up at all costs. They will very much more than repay the efforts they require.

SODALITIES FOR PROFESSIONAL CLASSES

The Sodalities for professional folk also deserve mention. Physicians, lawyers, men engaged in the learned professions, have in common, needs, problems, perplexities, which are peculiar to their work and calling. Grouped into special Sodalities they may be instructed, encouraged, guarded in a way that would be impossible were they mingled with the general run of Sodalists. There have been some very successful efforts for Sodalities of professional men. Besides the decided gains to the members themselves, the good works which these Sodali-

ties of physicians, lawyers, etc., can accomplish for their neighbor and the Church are of very great value.

Sections may be organized to serve the poor in a professional way, the lawyers giving a fixed hour during the week for consultation, and the physicians doing likewise in their professional field. This plan has proved practical in some Sodalities and might be extended widely, particularly in our larger cities. These professional Sodalities would also find admirable scope for their zeal in our Catholic institutions and in the schools. We have made the following suggestions in "Social Organization in Parishes": "Among the particular activities for physicians' Sodalities are recommended: talks and question boxes on ethics and points of morals and of medical practice, the history of medicine from a Catholic standpoint, the distribution of pamphlets on subjects with a special bearing on medical practice, lecture courses given by the physicians themselves, round table talks on professional topics, free clinics for the poor where these do not already exist in sufficient abundance, a library for physicians, containing books on ethics, general science, history and medicine. The members of the physicians' Sodality may also be enlisted to give talks to the nurses' Sodalities and to other organizations, health talks to parish societies, talks to mothers on the health of the family and the care of children, free advice and treatment to the poor, and similar good works" (pages 22 and 23). Similar activities may be taken up by Sodalities of lawyers; lectures may

be interchanged between them and the physicians' Sodality to mutual advantage, etc.

FOR MEDICAL AND LAW STUDENTS

Sodalities for medical students and similar ones for students of law and of literature have proven effective in our Catholic universities for keeping the students in these faculties true to their Catholic Faith and practice and for supplementing their professional training by an education, so to say, in good Catholicity. In the United States, so far as we know, these Sodalities exist chiefly, if not exclusively, in Catholic institutions. But in some places in Europe, they have been made to serve in an extraordinary way to help the Catholic students in the state universities to a high standard, both of fervent Catholicity and of professional eminence.

The headquarters of some of these Sodalities, which we have visited on the continent, are in fact a house of professional study and piety, fitted up and maintained entirely for the benefit of the Sodalists. Let us take as an example one such Sodality for medical students. The Director of the Sodality lives in the house and gives his entire time and energies to the spiritual and professional training of his Sodalists In the house is an excellent, practical library for the medical students, with duplicate copies of the books they most need, with periodicals and text books chosen with an experienced eye to their particular needs. There are study rooms, well equipped with anatomical specimens, bones, microscopes, and other accessories

of medical studies. In a word, everything is arranged to encourage quiet application. To this study-house the Sodalists may come at all hours and give themselves intensely to their work. The Director has special hours for consultation during which he is ready to answer questions, give advice, solve ethical difficulties, and help his Sodalists spiritually and intellectually. He gives them instructions in Catholic Faith and ethics adapted to their professional needs. Religious exercises are regularly held and every student is kept up to a high standard of Catholic fervor and professional earnestness.

A regular staff of tutors, members of the Sodality who have gone into practice or teaching, delivers lectures and conferences to supplement the regular courses and to keep the students up to standard. There are frequent test examinations so that all have an incentive to study constantly. When the government competitive examinations approach, for the interneships in hospitals, special preparation is given the Sodalists. As a consequence, they gain an altogether disproportionate share of the appointments.

TRAINING FOR EMINENCE

All these aids and encouragements toward professional eminence have a powerful effect both in stimulating the laudable ambition of Catholic young men, in helping them to excel in their studies and saving them from the dissipations and distractions of a great city. The results, as may be imagined, are extraordinary.

Eminence in their profession goes hand in hand in these students with a sterling Catholicity, and all is done in honor of and with the powerful protection of the Queen of Heaven.

Similar Sodalities exist for students of law, others for students of literature, still others for the young men who are yet in under-graduate courses, though for these latter, so far as we observe, it is not usual to have a special house of study.

Anyone can see how extremely useful such Sodalities as these would be in some of our own great secular centers of learning. It is true that each one would require the undivided care of a Director to make it a complete success. But consider the number of Catholic students to be found even in one such non-Catholic university. Remember, too, the influence that these young people will afterward exercise in their professional work. Then it will be clear enough that to conduct such a Sodality is an even more important work than, let us say, to be pastor of a country parish which also requires the undivided care of at least one priest and does not ordinarily return near so much profit for souls and for the Church.

SODALITY HOUSES IN CATHOLIC UNIVERSITIES

In our Catholic universities also, this plan of the house of studies, with its special tutors, periodic tests, careful instruction in ethics and particularly with its systematic incentives to professional eminence, is worth taking up even at the cost of sacrifice. Especially must the desire and will to achieve professional eminence

be somehow implanted in our Catholic students. In few ways can they be of more service to the Church, as well as to their clients or patients, as by achieving real eminence in their profession.

SODALITIES FOR TRAINED NURSES

Other professions and callings into which our Catholic people enter in numbers, suggest the formation of special Sodalities for their particular needs. The calling of the trained nurse has risen to the dignity of a profession and a large proportion of the girls who enter the training schools in our Catholic hospitals and elsewhere, are Catholics. Their calling is a very arduous one, but full of possibilities of unselfish and supernatural service. The best means to keep them up to the high standard of Catholicity expected of them is a Sodality for nurses. Every Catholic hospital ought to have a well-organized nurses' Sodality to be at once the training school for the pupils in Catholic duty and fervor in their profession and a school of perseverance for those who go out to practice.

We are very well aware of the special difficulties which attend the continuance of such a Sodality in a nursing school. No matter how great the difficulties are, experience shows that they can be overcome by persevering effort. The service of the Blessed Mother and the spiritual good of the nurses, not to speak of the indirect benefits to their future patients, make it well worth while to spend any needed effort to make these Sodalities flourish. Even where no

Director can be secured whose continued services may be counted on, it is still possible to have one of the Sisters take charge of the work and continue it.

Sometimes nurses' Sodalities for graduate nurses have been established independently of hospitals and have gathered in the graduate nurses of the whole city. This has advantages provided a Director is found who will be able to give time and energy to making the Sodality a success. In any event the graduate nurses who go forth from a training school of a Catholic hospital must be kept in touch with, and this can well be done through a Sodality. By energetic persistence in sending out monthly postcards to the graduates and getting them to go to communion as nearly as possible on the communion day of the Sodality, they can be encouraged to keep up the interior fervor of the Sodality life they gained in the training school. This inward fervor may be encouraged to overflow in good works according to their opportunities, as outlined in "Social Organization in Parishes" under the heading "Some Suggested Activities" (page 129).

Much more might be said on this alluring topic of special Sodalities. It opens up extraordinary possibilities. True, some of the things which have been suggested may seem visionary and unpractical in some places at present, but we must be looking forward and considering how we may meet the needs of to-morrow which will exceed the resources of to-day. Such things will seem visionary to those who go on the principle that what has not been done never

will be done. In truth, many things are done every day which never were accomplished before, and if we can train and enlist the right manner of man to direct them, all the special Sodalities we have described may spring up and prosper.

CHAPTER XI

SODALITY MEETINGS

"THE Sodality of Our Lady should meet at least once a week, on a day and at an hour determined by its Rules or particular customs. Unless some special reason to the contrary exists, the regular meeting of the Sodality should take place on Sunday, and it is even better that it take place on every holy day of obligation, without exception. The meeting should not be omitted on the days set, without very exceptional reasons, and should not be discontinued in the summer months, unless the absence of the members or some other cause makes it at that time impossible." (Rule 5.)

A MOST IMPORTANT TOPIC

Few subjects are more important than this, of the regular and general meetings of the Sodality. At these meetings the Sodalists assemble to do public honor to their Queen and patron. They meet together also to hear the instructions, directions, encouragement and advice of the Director, who has charge of their spiritual interests. They gather to practice charity toward one another, to learn to know one another, to exchange encouragement and enthusiasms and last, not least, they come to learn more of the work of the Sodality, to take their part in Sodal-

ity enterprises, to find out what has been done and what is being planned, and to volunteer for work in those sections for which they are particularly qualified and in which they are specially interested.

THE NECESSITY OF WELL-CONDUCTED MEETINGS

Since all these ends, spiritual, fraternal, charitable, social, are achieved by well-prepared, rightly-conducted meetings, it is evident how great is their importance. If the Sodality's work is worth doing, and it is eminently so, then it is well worth while to give time and care and energy to make the meetings interesting, helpful, appealing, to the Sodalists. Many Directors reasonably complain that it is hard to get the members to come to meetings regularly. They exhort, insist, even beg their Sodalists to be faithful, but to no purpose. Too many of them insist on staying away.

No doubt the conditions of the times have something to do with this difficulty of attendance. There are too many meetings the faithful say, and they have too little time at home. Add to this the attractions which multiply nowadays—amusements, commercialized recreations, clubs, societies and what not, which compete with the Sodality exercises. This explains some of the difficulty of getting attendance at Sodality meetings.

But may not another reason be, the failure to make the meetings interesting enough, helpful enough, inspiring enough; in a word, so attractive and desirable, at least to the fervent and zealous, as to draw them inwardly instead

of merely persuading them outwardly to come? Generally speaking, the great means to attract men and women, and for that matter boys and girls as well, to any place of gathering is to give them the sort of service they wish at the price they can pay. This insures attendance, continued attendance, as long as the service pleases. Applying this principle to the spiritual attraction of Sodality meetings, we may rightly say that if they are made serviceable to the Sodalists in a supernatural sense, by being punctual, fervent, well-prepared, spiritually interesting, they will continue to attract at least those who are worthy of being Sodalists. But to keep on urging even good people to come to meetings merely because they are meetings, is poor policy. The best way to secure attendance is to make the meetings what they should be.

WEEKLY MEETINGS THE IDEAL

We shall have more to say hereafter about the manner of conducting meetings and the program. These are treated in fact in the following rule. Let us pause for a moment now on the first sentence of this present rule: "The Sodality of Our Lady should meet at least once a week, on a day and at an hour determined by its Rules or particular customs." Weekly meetings, their advisability, their practicability, their possibility even, are a great subject of discussion nowadays. To be sure, allowance must be made for local conditions, other necessary occupations, competing interests and so on. But the ideal of the Sodality is to have meetings at least once a week and where this

is practicable it should be insisted on, not merely because it is customary, but because of the solid good which comes from weekly meetings. Where it is impossible or very difficult to have meetings every week, they should be held as often as possible, and the fact that they cannot be held oftener, should not be an occasion of discouragement, but rather a spur to greater effort to make up in other ways for the real disadvantage of not having weekly meetings.

THE REASONS FOR WEEKLY MEETINGS

The reasons for strongly recommending weekly meetings where possible, may be found in the very nature of the Sodality's work. If it were merely a pious confraternity, the only loss in less frequent meetings would be the failure to hold devotions as frequently as one might wish and the resulting want of fervor. But the purpose of the Sodality, as has been frequently explained, goes much beyond any devotion and extends itself to the whole Catholic life. The Sodality meetings are a means not only to practice devotion to the Blessed Virgin, but through that devotion to keep all the Sodalists keyed up to a high pitch of fervor and zeal in their Catholic life. This is difficult enough of achievement even with the aid of weekly meetings. When the reunions occur more seldom and the Sodalists are brought under the influence of common good example and the directions of their moderator only once a month or even twice a month, it is clear that they will not receive as much benefit nor be kept at the same pitch of fervor

unless special and unusual efforts are made to compensate for this infrequency of meetings.

For those who have the mistaken notion that the Sodality exists merely to promote devotion and to hold meetings of piety, the reason for frequent meetings may not be so clear. But for the Director who takes his Sodality seriously and uses it as a means of deepening and strengthening the whole interior life of the members and fostering their inward fervor until it shows itself in good works, weekly meetings are none too frequent to achieve that difficult but most desirable end.

To sum up, then, weekly meetings, at least weekly meetings, are the ideal because they best serve the purposes of a Sodality. If they are not possible or practicable the meetings should be held as often as may be, and some other means employed to keep up the fervor of the Sodalists. If meetings can be held only very seldom during the year, then one meeting should be made to do the work of several in accomplishing the ends we have mentioned above.

WEEKLY MEETINGS NOT INDISPENSABLE

The contrary mistake must be avoided of considering weekly meetings so essential, it is thought that everything depends on them and that one cannot have a good Sodality without them. There are instances of excellent Sodalities, of professional folk for example, who find it simply impossible to meet all together more than a few times a year, but who still contrive by other means to maintain their members in a

high state of fervor and to exercise the true functions of a good Sodality. It should be borne in mind that the Sodality is not for the meeting, but the meeting is for the Sodality. In fact, cases may be conceived where a Sodality might be an excellent one though it could not have any general meetings at all. This would be, of course, by way of rare exception. Ordinarily, the rule holds true that the oftener good meetings are held, the better.

THE DAY AND THE HOUR OF MEETING

We come next to another much-vexed question, the day and the hour of the meeting. "What is the best day of the week and what is the best time of day," interested Directors will ask, "to hold the Sodality meetings?" One might properly answer with another question: "What is the day and what is the time of day, in your particular circumstances, at which, taking everything into consideration, the purposes of the meeting as enumerated above can best be achieved?" The answer to this question replies to the other also. First to be considered are the Sodalists themselves. What day and time will most of them find most convenient? We all remember the ancient recipe for cooking a hare which began, "First catch your hare." The first essential for a good meeting is to get the Sodalists to come.

This does not imply that we advise yielding to the mere whims of Sodalists or making concessions to mere convenience or eliminating the element of sacrifice. What our question means, is this: On what day and at what time can you

gather most of the Sodalists together with the greatest probability that they will come fresh and full of zeal and interest and in a frame of mind to profit best by the Sodality's exercises?

SUNDAYS AND HOLY DAYS RECOMMENDED FOR MEETINGS

The rule continues, "unless some special reason to the contrary exists, the regular meeting of the Sodality should take place on Sunday. . ." Sunday, then, is the day to be preferred unless some reason which is solid and cogent determines the choice of another day. Sunday is pointed out as being generally the best day for Sodality meetings for several reasons. First, being the holy day of the week and specially consecrated to religious observance, it lends itself best to Sodality meetings. Again, the faithful usually are able to come more readily on Sunday, and the Sodality meeting helps them to sanctify the day and keep it holy. Catholics in general and Sodalists in particular ought to stand out stoutly against the pagan tendency to de-Christianize Sunday and make it merely a week-end holiday. It should be primarily the Lord's day, a day of religious observance and prayer. We do not blame nor discourage healthful and innocent recreation on Sunday. But to go to an early Mass just so as to have it over sooner and then to spend the morning buried in a heap of cheap Sunday papers and the afternoon in amusement, is not by any means a Catholic way of spending Sunday. To hold the Sodality meetings on Sunday is therefore a capi-

tal way to help Sodalists keep Sunday as they should.

"It is even better," says the rule, continuing, "that it take place on every holy day of obligation without exception." This is not a very difficult provision to observe nowadays when the number of extra holy days of obligation have been reduced to six. It would be a worthy courtesy to our heavenly Queen and a good reminder to the Sodalists of the meaning of their ordinary meetings to have extraordinary meetings on the evenings of these feasts, Christmas, New Year, or the feast of the Circumcision, the Ascension of Our Lord, the Assumption of the Blessed Virgin, All Saints and the Immaculate Conception. These meetings might be conducted with some pomp and ceremony, particularly that in honor of the Immaculate Conception, which could be made a public celebration in honor of the patronal feast of the Church in our country.

"The meeting should not be omitted on the days set, without very exceptional reasons," this also stands to reason. Any unavoidable irregularity, lack of punctuality, want of method, in the meetings is greatly detrimental to their success. If the Director or any group of Sodalists omit or change the hour of meeting without grave reason for mere convenience, they show a want of appreciation of the importance of the meeting. It is obvious that the very fact of perseverance and regularity in holding gatherings of the Sodalists in honor of the Blessed Virgin is in itself a service of no mean worth. It involves efforts and sacrifices which

must be very pleasing to our Queen and Mother. Regularity, then, punctuality, and careful preparation of the meetings, are a highly important part of Sodality service.

THE IMPORTANCE OF GOOD ATTENDANCE

We may remark here also, the immense importance of making much of faithful attendance at meetings on the part of the Sodalists. Experience has shown that good attendance depends in large measure on the attitude of the Director and officers of the Sodality. If they show a great appreciation of perfect attendance and manifest concern when any member is absent without excuse, the Sodalists will be stimulated to make sacrifices and efforts to attend. For this reason methods must be adopted to keep account of those who are present or absent and to let the absent ones know that they were missed. The practice is a good one, used by many Sodalities, of dropping from membership any one who misses three meetings without excuse. Sodalities which are deluded by the fallacy of numbers and wish to have a long roll of members, keep on their records the names of persons who have no real intention of being Sodalists. This is a mistake. It is better to keep only the faithful ones and to eliminate the dead wood. Pruning may be a painful and tiresome process, but it gives new life, symmetry and vigor to the tree.

MEETINGS DURING THE SUMMER

The meetings "should not be discontinued in the summer months," concludes the rule, "un-

less the absence of the members or some other cause makes it, at that time, impossible." The justification for this rule is to be found first, in the importance of the Sodality meetings, which deserve to be continued even under difficulties because they are of such moment to the life of the Sodality and give such honor to its primary Patroness. Secondly, because a break in the meetings, especially of so long duration as the entire summer, tends notably to impair the fervor and punctuality of the Sodalists and to make them lose the habit of coming regularly. It is true that summer meetings present greater difficulties because the weather is warm and interest relaxes. Still, the Sodalists need the influence of the Sodality even more in summer than at other seasons because of the special dangers which may menace them and the spirit of laxity that summer and vacation tend to breed.

A change in the order of exercises, the introduction of some specially attractive features, may stimulate attendance and counteract summer listlessness. Of course, where members actually leave the city, as is the case with the Sodalists of Rome, there is no question of holding regular meetings. Even then it is well, if possible, to keep in some touch with the members. This may be done by sending them a monthly reminder in the form of a post-card, which will help them remember to go to communion on the day of the month assigned for Sodality communion. Members of the Sodality who go to the same summering place may be encouraged to have an informal meeting now

and then to talk over Sodality work for the next year and send suggestions to the Director. The work of the sections may be kept up by groups, and other devices may be used to keep up the Sodality spirit.

SCHOOL SODALITIES IN SUMMER

College and school Sodalities find it particularly hard to keep up meetings during the vacation period. In fact, at first sight it seems impossible to do so. Still, vacation is precisely the time when the students most need the Sodality influence. Professors, when they face their class at the end of the summer and note the striking change that has come over some of the pupils in a few months of idleness, will be the first to realize this. But what is to be done? Some particularly energetic Directors can keep in touch with the Sodality by means of post-cards and correspondence. A mid-summer meeting, conducted with much ceremony, with a general communion, communion breakfast, interesting talks, etc., will draw many pupils. Such efforts will be well repaid. The Sodalists are stimulated to love and zeal for the Sodality in precise ratio to the interest and industry which they perceive in the Director and officers. These efforts, therefore, to keep up interest during the summer, besides whatever immediate effect they may have, are of decided value in convincing the Sodalists what importance their Director attaches to the meetings and how much he esteems and appreciates the Sodality.

Recurring to the subject of weekly meetings, note that a little adaptation to times and cir-

cumstances will sometimes make it practicable to have them where, at first sight, a monthly meeting seems the most that is possible. For example, a more solemn and lengthy meeting may be held once a month, and on the other three or four Sundays or corresponding days of the week, during the same month, a much briefer assembly may suffice. At these shorter meetings only the most important features will be retained, a fervent talk from the Director, the necessary announcements, and short prayers in honor of the Blessed Virgin, may be the substance of the program. In this way, fervor may be kept up and at the same time allowance is made for circumstances which would make a longer weekly meeting impracticable.

WHERE SHOULD THE SODALITY MEET?

Having spoken of the time of the meetings, it would be well to say a word on a closely-connected question which sometimes puzzles Directors and officers of the Sodality. Where should the Sodality meet? Some confraternities are attached to a particular altar. Such is not the case with the Sodality ("Documents," page 15). It is, however, attached to some church, chapel, oratory or other befitting place, as is shown by the fact that such a place is mentioned in the petition for affiliation. Ordinarily, then, the Sodality should meet in the place mentioned in its application for affiliation because "It is at least doubtful if the Sodality Indulgences connected with its Oratory can be gained in any place different from that of erection." Hence the indulgences given for Sodality meetings can

perhaps be gained only in the place assigned to the Sodality in the application for erection. Other indulgences given for other good works are not affected.

If it is advisable to change the place of meeting permanently, this may be done by getting the Ordinary (the Bishop of the place) to transfer the Sodality thither. No new erection or aggregation is necessary. If a Sodality becomes so large that it has to be divided, the part which goes to the new meeting place should be formed into a separate Sodality and "ask for a diploma of its own." (Father General Vitelleschi, 12th of January, 1636.)

ARE MEETINGS NECESSARY FOR GAINING INDULGENCES?

In conclusion, it will be well to speak of a question which gives much trouble to many Directors. The inquiry is frequently made, "If one has meetings only once a month, do the Sodalists lose the indulgences?" The answer is, that attendance at meeting is, of course, necessary to gain the indulgences attached to attendance at meetings! But for other indulgences given to Sodalists, it is sufficient to perform the actions for which the indulgence is given. Hence, even if the Sodality for some reason were unable to hold meetings at all, the members could still gain the Sodality indulgences, except of course those for attendance at meeting. By referring to the long list of Sodality indulgences given at the end of the rules, anyone can see how many plenary and partial indulgences have

no relation to attendance at meeting and hence may be gained without such attendance.

THE INDULGENCES GRANTED FOR MEETINGS

This is not to be taken as a sign of indifference on the part of ecclesiastical authorities as to whether Sodalists attend meetings or not. On the contrary, they are exhorted and expected to be present, and non-attendance without good excuse is a reason for expulsion. But realizing that even with the best intentions a Sodalist is sometimes unable to attend meetings and yet may manage to perform other indulgenced good works, the authorities of the Church have wished to grant these indulgences, providing the good works are performed. Thus, in the case of Religious, the inability to attend meetings is not an impediment to joining the Sodality. We read in "Documents" (No. 293): "No law of the Church prevents Religious, whether men or women, from being Members of the Sodality, unless, of course, there should be in their Rules something which forbids such membership. This is all the clearer from the fact that, to gain most of the Sodality Indulgences, it is not absolutely necessary to attend the meetings, for attendance at the meetings is not a condition for any of the Indulgences, except that granted for the meetings themselves." We may sum up in the words of "Social Organization in Parishes" (page 88): "The question is frequently asked: If one has meetings only monthly does one lose the indulgences? One loses the indulgences for those particular meetings which one does not have. Since the Sodality indulgences are at-

tached to special good works, one does not gain the specific indulgences unless one performs the good work. But the frequency of the meetings does not affect the other indulgences gained by Sodalists." Finally, indulgences for attendance at meetings are gained if meetings are held twice a month.

A rescript of the Sacred Congregation of Indulgences, dated July 29, 1893, and cited by Father Wernz in his Instructions of February 2nd, 1907, declares that "the indulgences granted for weekly meetings are not to be understood to mean that if this meeting is not held weekly, but only fortnightly or twice a month, the indulgences are *ipso facto* not gained." In other words, if the meetings are only held twice a month, the indulgences may still be gained. The decree says nothing explicitly about whether or no the indulgences are gained when the meetings are held less frequently than twice a month.

CHAPTER XII

THE REGULAR EXERCISES OF MEETINGS

"THE regular exercises of these meetings are usually as follows:

"Invocation of the Holy Ghost by the hymn *Veni Creator;*

"Reading of some pious book for ten or fifteen minutes, while the Sodalists are assembling;

"Announcement, where customary, of the Saints and the Church events for the week. These notices are taken from a calendar approved for common use or for the special use of the Sodality;

"Singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening. The recitation or singing of some other Office of Our Lady may be substituted;

"A short conference by the Father Director on subjects touching the spiritual progress of the Sodality.

"The meeting shall close with the recitation of the Litany of Loretto or with prayers to the Secondary Patron, or with others determined by custom." (Rule 6.)

THE ORDER OF MEETING NOT OBLIGATORY

It is evident that there is here no intention to prescribe a fixed and inevitable order of exer-

cises. "The regular exercises," it says, "are *usually* as follows," or in the Latin, "*Ordinariæ exercitationes horum conventuum hæ esse solent.*" Hence, while these exercises are proposed as the ideal, if a Director finds that there is strong reason for departing from them, he may do so. Additional features may also be introduced provided that they be in accord with the purpose of the meeting and with the character of the Sodality as a religious body honoring the Blessed Virgin as its primary patron. Moreover, the order of exercises is not essential and may be, likewise, varied. For most Sodalities, however, the order of meeting suggested is very practical.

It begins with the singing of the hymn *Veni Creator* to obtain the aid of the Holy Ghost. This seems, according to "Documents," to have been the custom from the beginning, and it is said that it was owing to the efforts of the Director of the *Prima Primaria* of the Roman College that both the *Veni Creator* and the *Veni Sancte Spiritus* have been indulgenced by the Church. Congregational singing is a very beautiful and devotional accompaniment of a Sodality meeting and much to be recommended. At first it may be difficult to get the Sodalists all to sing out clear and strong. But with a little patience and insistence they may be got to do it.

The next exercise is the "reading of some pious book for ten or fifteen minutes, while the Sodalists are assembling." From the wording of the sentence, it appears that this exercise is designed to give those who unavoidably come somewhat late a chance to arrive. But this

practice of spiritual reading aloud is an excellent one in itself and comes down from the very early days of the Sodality. In fact, the rules of 1587 seem to show that it was then the chief feature of the meeting. "On Sundays and assigned feasts all will assemble together in the chapel where for an hour, more or less, as the Father shall judge or the prefect shall direct, some pious books shall be read about which spiritual conversations may be held." Evidently in those days, the Sodalists took a more active part in the meeting than is usual now, as they carried on a spiritual conversation suggested by what had been read. "The conversations," says the "Documents," "naturally developed now and then into sermons made by one of the Sodalists, and finally by the Director."

VARYING THE EXERCISES AT MEETINGS

This might be a capital idea to vary a bit the present-day exercises of Sodalities. If the Sodalists are encouraged to take an active part in the meeting by expressing their own thoughts and pious sentiments, it will certainly add to their interest. What they have to say to one another may be more effective and impress them more deeply than even the words of the Director. The manner of conducting such a pious conference or discourse will of course vary with different classes of Sodalities. It would be sometimes a capital idea to exchange speakers so as to have the older and more mature Sodalities send a member into the younger group to give a discourse. The boys would listen to a

young man Sodalist with great interest and be much impressed by his pious sentiments.

A variation of this exercise was also once in vogue in the *Prima Primaria.* The Director would first give a fervent and informal exhortation to the Sodalists on the day's gospel and would then ask different Sodalists for some devout sentiment which had occurred to them while he was speaking. This also will serve to suggest means to give pleasant variety to meetings. If, for example, a book treating of the Sodality or of some phase of its work were read for a few minutes, it would be interesting to ask the Sodalists for comments, questions and suggestions which had occurred to them during the reading. Another variation on this feature of the meetings was the reading of a Saint's life, followed by a brief meditation or reflection in silence on what had been read. Still another was the practice of a quarter of an hour's meditation made by reading sentence after sentence from some meaty spiritual book such as the Imitation of Christ, with pauses between each sentence for pondering on what had been expressed. Again, in some Sodalities, papers are read by the members and a discussion held afterward. These and similar features may be used to vary the meetings and give them the interest of novelty.

ANNOUNCEMENTS AT MEETINGS

The next exercise suggested is the "announcement, where customary, of the Saints and the church events for the week." The custom of the particular Sodality is to govern on this point.

It offers an opportunity, however, to interest the Sodalists in feasts which occur during the week following the meeting, and to impress on them the holy memories recalled. They may also be reminded of special indulgences which they can gain as Sodalists on these occasions. Brief reports from the various sections of the Sodality, appeals for more members to take part in the activities of the sections, a summary of the work accomplished since the last meeting and other points of interest and importance may also be read out by the secretary at this time.

THE PLACE OF THE OFFICE OF THE B. V. M.

The next exercise or, rather the two following ones are of special importance. They are, the Office of Our Lady and a short conference by the Director. The wording of the rule is again significant. "Singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening." It is to be noticed that the Little Office here referred to is the one to be found in the Roman breviary and not the Little Office of the Immaculate Conception which is commonly understood by many Directors to be recommended here. The Little Office of the Immaculate Conception is indeed allowed as a substitute, for the rule continues, "the recitation or singing of some other office of Our Lady may be substituted." But the office primarily recommended, that of the breviary, consists for the most part of psalms and antiphons, while that of the Immac-

ulate Conception is made up of hymns and prayers.

A CHOICE BETWEEN OFFICES OF THE B. V. M.

A point which gives some Directors much difficulty is here solved without trouble. If the Little Office of the Immaculate Conception is pleasing to all and best helps devotion, it may be used. If not, any office of the Blessed Virgin may be substituted. But the recommendation of the rule points to the office of the breviary, which may be used, of course, either in Latin or in the vernacular, and may be exchanged for another at any time when the interest or devotion of the Sodalists requires it.

To sing the office is recommended and it adds devotion and solemnity to the meeting. We once assisted at a meeting of the great young men's Sodality at Barcelona, in Spain, and were impressed with the manner in which the Sodalists, nearly a thousand strong, chanted the Latin office together, observing the tone and rhythm of the psalms like priests. They sang the office as Religious do in choir with a chanter, who led the recitation, and the effect was very devotional. With a little encouragement and practice any Sodality can come to sing the office in unison. That of the breviary is perhaps best suited to alternate chanting by either half of the Sodality as they sit in chapel. This office may be had printed on cards for the convenience of the Sodalists and may be distributed and collected at each meeting. The vespers, usually said at afternoon or evening meetings, may be

found also in the manual. These vespers are much shorter than the Little Office of the Immaculate Conception. They cover thirteen pages of the manual while the Little Office of the Immaculate Conception covers twenty pages.

THE DIRECTOR'S CONFERENCE—ITS IMPORTANCE

Next comes the most important feature of the exercises—"A short conference by the Father Director on subjects touching the spiritual progress of the Sodality." Two phrases here deserve particular attention. First, "a short conference" is suggested; second, it shall be "on subjects touching the spiritual progress of the Sodality." A good conference is the soul of the meeting. It is the great opportunity of the Director to put fire and spirit into his Sodality. The Sodalists have a right to look for inspiration and courage, direction and instruction, to their priestly leader, and he can sway and move them, guide and inspirit them, by well-prepared and vigorous instructions.

The conference should not be too long. Neither should it be so short as to fail of its purpose. It is easy to ramble along in an unprepared and desultory way and weary people. Easy too, to give a perfunctory talk, short, but not sweet, communicating nothing. But the brisk, interesting, inspiring conference which does not exceed twenty minutes or half an hour, but is full of real instruction, fervent exhortation and practical direction, needs some careful preparation. The good Director owes it to his Sodalists to give them what they are looking for. They go to trouble to come to meetings.

Once arrived there, they have a right to expect a talk worth coming for. Then they will leave the meeting ready for another week of fervent striving to live up to the ideals of the Sodality which have been clearly and movingly presented to them.

The rule prudently directs that the conference shall be "on subjects touching the spiritual progress of the Sodality." Generally, therefore, it is the mind of the Sodality that the Director should aim, in his words at the meeting, at carrying forward his Sodalists in that interior life and spirit which is to overflow in good works.

It will be well to recall, in this connection, the characteristic purpose of the Sodality, which is, we repeat, to use devotion to the Blessed Virgin as a means of fostering an intense Catholic life, an inward fervor of devotion and self-sacrifice of that special and genuine kind which tends to express itself outwardly in an exemplary Catholic life fruitful in good works for the neighbor and the Church. This, then, should be the general purpose of the Director's instruction, to stir up and increase this interior fervor of the Catholic life. He should instruct, exhort, inspire, with this purpose, to develop, deepen and strengthen that particular spirit which is proper to the Sodality. He should fan devotion to the Blessed Virgin until it blazes up in the hearts of his Sodalists with warmth and purity. Then its fire will supply them energy and force to live a fervent inward life and to be outwardly exemplary Catholics.

WORKING FROM WITHIN

Keeping this in mind, the Director will prepare his instructions so as to give his Sodalists light and strength to go forward steadily in the path marked out for them. If he achieves this purpose and succeeds in communicating to them the inward spirit of which we have spoken, a spirit of fidelity and zeal which will seek of its own accord to manifest itself in good works, then the other activities of the Sodality will follow naturally and easily. Once light the fire and get up steam, to use our homely comparison, and if the machine is in good order it will carry a mighty weight at breathless speed. Look to the inward fire and see that the soul is full of light and energy and the Sodalist's outward life and work will be all that you desire.

THE EXHORTATIONS OF THE FATHERS GENERAL

The Fathers General of the Society of Jesus, conscious of their own responsibility as heads of the *Prima Primaria,* and sensible of the importance of the Director's conference to the Sodalists, have multiplied their exhortations on this subject. Thus, in a letter written on the 14th of July, 1907, and of which an excerpt is to be found in "Documents" (1964), the Father General says: "Let the Directors set before (the Sodalists) the things which belong to the higher Catholic life and let them make strong efforts to promote this (exemplary Catholic life) and to bring it to realization, giving reasons for it and motives for it. And let them do this not once only, but again and again. Be-

cause if you can make a certain number of picked Sodalists of the Blessed Virgin, who can exert a great influence in the parish and in the schools, close followers of Christ and of His sweetest Mother, it is easy to see what the rest will become. Men are so made that they will easily follow a leader whom they see."

Again, in another letter written on the 23rd of August, 1907, the General says: "Teach them (the Directors of Sodalities of Jesuit colleges) that in the Sodality of the Blessed Virgin it is not a great number which is looked for, but a certain special fervor and exercise of virtue. Let them make their Sodalists apostles, and suggest to them the works of charity and mercy which can be done by students in your parts."

Again, on the 7th of January, 1908, he writes to the Provincial of an American Province: "Your Reverence will take care that these picked troops may not flourish in numbers only, though that is to be desired also, but may be by all means eminent in the quality of their members and in the perfection of their life." Shortly before, on August 27, 1907, he had written to another Provincial: "But they (the Sodalists) ought also to cultivate within themselves a better life than ordinary Catholics lead. Let them go to Communion very often and daily if they can. They ought to practice mental prayer and spiritual reading. They should make a retreat every year. In this way, it will be brought about that these Sodalists, though few, will attract others by their excellent example to the practice of virtues."

FURTHER LETTERS OF GENERALS

Another letter dated the 9th of March, 1908, speaks very strongly about the meetings and instructions. "The Meetings ought to be held often and regularly and excellent instructions ought to be prepared; those who are best suited ought specially to be urged to enter; finally, everything ought to be done which is suited to captivate and to hold each age according to its own fashion. For there is no means more efficacious for making people good than by taking special care of the best among them as we usually do in our Sodalities of the Blessed Virgin and so finally leading all to a more perfect life."

On the 24th of January, 1909, the General writes again: "Your Reverence will take care that (the Sodality) be made up of picked members, that the meetings be held regularly according to the rules and at least every week, that the indicated exercises be fervently carried out there, that they may not degenerate into a sort of 'mutual benevolence' societies, that they may be taught to exercise the apostolic virtues; in a word, that (the Sodality) may be a seminary of Christian virtues raised above the ordinary degree." On June 28 of the same year, he says, "The cultivating of the spirit in the Sodalists belongs to him (the Director), and this cannot by any means be secured through other people especially if they be many different ones. Someone else can be invited to lend special dignity to some great feast, but the regular exhortation and direction ought to be carried on by one Director."

Finally, on the 9th of November, 1909, he writes, "In our times particularly, it will surely come to pass that a true Catholic spirit will be more and more fostered day by day among the faithful of every rank, when the Catholics in our various Sodalities of the Blessed Virgin are practically instructed and suitably armed against the manifold dangers which threaten them on all sides, and this by a Director who is most zealous for the salvation of souls." See also other excerpts from the letters of the Fathers General given in the chapter on "The Sodality and Active Effort."

We have multiplied these fervent exhortations of the Fathers General, which are directly addressed to Jesuit Sodalities, but have a high authority for all Sodalities affiliated to the head at Rome, because they show the importance of the Director's exhortation and indicate the lines along which it should proceed. "The things which belong to a higher Catholic life," "the works of charity and mercy," "the lay apostolate," "the apostolic virtues," holy communion, prayer, spiritual exercises, are some of the topics suggested. But, though a vast variety of immediate themes are open to the Director's choice in the preparation of his conferences, they ought always to tend to the cultivation of an exemplary Catholic life in the Sodalists, an interior fervor which will manifest itself in apostolic works.

THE RULES A SOURCE OF INSTRUCTION-MATTER

When we come to the immediate matter of the instructions, we should suggest as a rich mine

of subjects the rules themselves on which we are now commenting. Though these rules may leave something to be desired in their matter and manner (as indeed, what human documents do not?), still they express in a compendious way the spirit and purpose of the Sodality, and the Sodalists should understand them thoroughly and be well trained in their spirit. For this reason, we recommend Directors to take the rules as subjects for their conferences and to go over them sentence by sentence or paragraph by paragraph. To facilitate the preparation of such instructions has been in great part the motive of these papers, and the Director, thoughtfully considering what we have suggested here, will be able to add many better things of his own, drawing forth from the treasure of his memory, like a good householder, new things and old.

SOME BOOKS FOR SODALITY READING

We have prepared also a series of eleven small volumes* which may be had at any Catholic bookstore and which suggest subjects for occasional conferences on points of personal piety and the interior life of the laity. These may be also used for reading at Sodality meetings. Besides, the many practical suggestions and details of the inner life of the Sodalists, their practices of piety and ascetic exercises, adapted to the needs of the special classes of which the Sodality is composed, offer multi-

*Children of Mary, Your Neighbor and You, The Most Beloved Woman, Your Interests Eternal, The Things Immortal, Your Soul's Salvation, Your Own Heart, The Paths of Goodness, Life's Lessons, The Values Everlasting, Ever-Timely Thoughts.—Benziger Brothers, New York.

tudinous subjects for conferences. Then there remain the wide fields of apostolic effort and of work for the defense and spread of the Faith, as topics for instruction and exhortation. The teaching of Catechism, the care of poor and neglected children, reconstructive and preventive as well as remedial charity, the missions, home and foreign, the enlightening and conversion of those outside the fold, Catholic literature, with its many opportunities for the lay apostolate, works for Catholic young people, for sociability, to prevent mixed marriages by affording our young folk opportunities for mutual acquaintance, the conducting of lecture courses, and academies for the study of literature, history, apologetics, art, social science, etc., all these may furnish much interesting and inspiring matter for conferences, and Sodalists will thus be encouraged to take up what is suitable for their own work either as a Sodality or as individuals.

The history of the Sodality, its noble and appealing traditions, its great models, such as St. Francis de Sales, St. Aloysius, St. John Berchmans, St. Stanislaus, St. Camillus of Lellis, St. Francis de Hieronymo, St. John Francis Regis, St. Peter Claver, St. Charles Borromeo, St. Alphonsus Liguori, St. Alphonsus Rodriguez, Blessed Julie Billiart, and Blessed Madeleine Sophie Barat, etc., etc.—the lives of these will make moving subjects for conferences. Nor must we forget the latest Sodalist who has drawn to herself a world-wide love and reverence, The Little Flower of Jesus, Sister Thérèse of Lisieux. Then there are

many other illustrious Sodalists who have not been raised to the honors of the altar, but whose lives are shining examples of what Sodalists should be and should do.

CONFERENCES ON THE BLESSED VIRGIN

Always and everywhere the Director should be mindful of the greatest devotion of the Sodality which is owed to its celestial Queen and patroness. He should stir in his own soul an immense and filial love of the Blessed Mother and communicate it throughout all his instructions to his Sodalists. The feasts, therefore, of the Blessed Virgin, her virtues, the mysteries of her life, her exalted and singular prerogatives, the wonders she has wrought, her glorious shrines, the pious legends, the splendid art, the magnificent cathedrals, the literature, poetry, sculpture, the arts that have strained their utmost resources in the hands of the sublimest geniuses to do her honor—all these afford a richness of suggestion, illustration, human appeal and heavenly beauty which will furnish forth many ardent exhortations and illustrate and enliven even those which have not to do directly with the Virgin Mother.

Nor does this list exhaust the possible subjects for conferences. Some Directors take up from time to time current events or questions which bear on the doctrines or interests of the Church, and explain the Catholic viewpoint and outline the course of action which Sodalists may be expected to follow. Care should be taken, however, not to let these talks degenerate into mere lectures or depend for their appeal on

mere human interest, as they should be primarily directed, as the rule declares, toward promoting the spiritual progress of the Sodalists. The same remark is to be made about the interesting plan adopted by certain Directors, of having a question box in some convenient place where the Sodalists may place on entering the meeting those queries which they would like to have answered. The Director takes them out and reads them over, answering at once the ones which he is prepared to reply to and deferring to the next meeting the ones to which he wishes to give further consideration.

THE CLOSING PRAYERS

We now come to the final feature of the meetings mentioned in rule 6, to wit, "the meeting shall close with the recitation of the Litany of Loretto, or with prayers to the secondary patron, or with others determined by custom." The wording of this rule suggests that here is another opportunity to vary and enliven the meeting still further by changing these concluding prayers from time to time, using the variety of devotions to be found in the *Raccolta* and similar collections of prayers approved by the Church. The changing seasons, the approaching feasts of the Blessed Virgin, and local necessities or occasions for thanksgiving, will suggest the choice to be made at various times.

BUSINESS MEETINGS

No mention is made at this point in the rules of what may be called the business meetings of

the Sodality, at which the Sodalists deal with details of their work and decide matters of importance to the whole Sodality. These meetings may be arranged at the discretion of the Director and his officers. They may either precede or follow the religious exercises, or they may be held separately as is most convenient. Usually it will be more practical to hold them on the same occasion as the religious meetings, to avoid the inconvenience to the Sodalists of assembling again. These business meetings and their proceedings will next come up for treatment. Many details of Sodality work and organization are also to be found in "Social Organization in Parishes" and these need not be repeated here.

CHAPTER XIII

SOME FURTHER POINTS ON MEETINGS

"BESIDES these ordinary meetings, the Sodality of Our Lady should have other religious exercises in common, such as General Communions, the Spiritual Exercises of St. Ignatius, and the solemn celebration of the Patronal Feasts." (Rule 7.)

OTHER RELIGIOUS EXERCISES RECOMMENDED

This rule recommends the holding of other religious exercises besides the regular meetings and points out particularly the General Communions, the Spiritual Exercises of St. Ignatius, and the solemn celebration of Patronal Feasts. The General Communion is spoken of in detail in the next rule. The Spiritual Exercises are treated of in the following rule, number 9.* In rules 10 and 11, the solemn celebration of Sodality Feasts is dealt with. At this place, therefore, it will be well to make some further remarks on meetings in general and in particular on the business meeting, which was only alluded to in the foregoing conference.

THE BUSINESS MEETINGS

The business meetings, as was there remarked, may be arranged as the Director and officers think best for the convenience of the

* See "Children of Mary," the Chapter, "The Solidarity Retreat."

Sodalists and the dispatch of work. In these meetings matters are brought up which concern the Sodality and ought to receive the attention of the whole body. Where the business meeting is held at the same time as the religious meeting it may come before or follow this, or it may be introduced between the exercises. When the business meeting is held separately, it is well to begin and end with a short prayer. Otherwise, it may commence informally when the preceding exercise is finished.

THE PLACE FOR BUSINESS MEETINGS

The place for holding the business meeting may be the same as that in which the religious exercises take place. These latter, it may be remarked, should be usually in the church or chapel in which the Sodality has been established by the Bishop's approval, as otherwise it is doubtful if the indulgences are gained. Where the religious meeting takes place in the Sodality's chapel, and the Blessed Sacrament is not reserved there, the business meeting may have place without difficulty. Where, however, the religious meeting is in a church or chapel where the Blessed Sacrament is reserved, it may be better to go to some other place, such as another chapel or a hall, for the business meeting so that the Sodalists may feel free to speak their mind on points which come up and so that the discussion may be general.

The program of the business meeting will depend somewhat on the age, sex and class of life to which the Sodalists belong. Its purpose is eminently practical and it is intended to

further the active work of the Sodality. The order of exercises ought, therefore, to be calculated to this end, not forgetting to make the meeting brisk and interesting and to rouse up the Sodalists to take each his part in the work of the Sodality.

Where possible it is well to let the officers direct the meeting and thus show their capacity and initiative. In general, as regards the business of the Sodality, the officers and Sodalists should do as much as possible, and the Director should always act through them as far as he can and give them as much responsibility as they can carry. Neither should only a few have everything to say, but the more general are the discussions the more universal will be the interest and the more evenly divided the work. Hence it should be the aim of the Director to leave the officers in charge of the business meetings and then encourage them to give every one a chance to play his part.

THE ORDER OF BUSINESS MEETINGS

In their conduct, these meetings will not differ essentially from those of ordinary societies. The roll call may be dispensed with if the same members are present who assisted at the religious meeting. The reading of minutes, by the secretary, will be the first item, then unfinished business and new business may be taken up, and finally there may be a talk by one of the Sodalists or someone else invited for the occasion, a question box, a short debate, or any other feature which is thought suited to the taste and needs of the Sodalists.

Usually a chief feature of the meeting will be the reports of the secretaries of the various sections, which should give a summary of the work done since the last meeting and should mention the state of the section's activities, its needs of financial help or of new recruits, and any other items of general interest to the Sodality. This may be made an interesting part of the program and properly done will stir up the members to volunteer their aid for the good works in progress.

THE PROPOSAL OF NEW SECTIONS

New sections may also be proposed and initiated at these meetings. It will be well always to have a previous gathering of the council of the Sodality to prepare for the business meeting, outline its program and decide what special proposals are to be submitted to the Sodalists. In this council meeting every detail of the business meeting ought to be gone over and discussed. If it is proposed to establish a new section or to discontinue one already existing (either of which things may be done at any time that it seems expedient) the council ought to be consulted beforehand and its opinion noted. It is true, as we shall have to explain hereafter, that the Director has the last word in deciding Sodality matters and a very great authority is given him. This, however, he is cautioned to use with very great discretion. In practice the less the Director uses his authority the better. He should govern through the council and the officers and consult them about everything.

While the program of the meeting ought to

be well prepared beforehand it should not be wooden or cut and dried. New suggestions and ideas from the Sodalists ought to be welcomed with a special kindness and duly considered, though it may often be better not to submit them at once to the vote of the Sodalists, but to leave the final decision to another meeting if the question is an important one, and then to consult the council between times. Sometimes it will be well for the Director to suggest tactfully to one or other of the Sodalists some points which he would like to see brought up at meeting, and if he can do this in a way to give the other credit for the suggestion, so much the better.

VARIETY AND CHANGE OF PROGRAM

What was said of the religious meeting applies with emphasis to the business proceedings: there should be pleasing variety and the interest should be kept up by an occasional change of program. Some Directors supply this themselves by a short, interesting talk on some subject of present appeal. It is a good plan, too, to get the Sodalists to talk or to invite some very well qualified speaker to assist at the meeting and give a talk on a previously agreed-on subject. The range of subjects here is even wider than for the Director's conference. Vocational talks from successful Catholic laymen (or women in the case of a girls' Sodality) will help the Sodalists to judge of their chances of usefulness in different occupations. Catholic professional men may be called on to talk about points of health, ethics, legal conduct, as the

case may be, which will interest and profit the Sodalists. In Sodalities made up, in whole or in part, of professional men, the members themselves will supply speakers. Members may be exchanged with other Sodalities for the same purpose, and one Sodalist who has prepared a specially good address can deliver it on invitation to several Sodalities.

At these meetings it is a capital idea also to give the Sodalists some piece of Catholic literature, purchased from the Sodality funds, to add to their home library and to read and lend to their friends. Bought at wholesale, booklets and even books can be got at a sufficiently moderate price, and if these are distributed once a month for a year, a valuable little collection will be formed in the home of every Sodalist.

THE SOCIAL SIDE OF BUSINESS MEETINGS

The social side of the Sodality should not be lost sight of at these meetings. The Sodalists are children of the same Mother, and another rule urges them to "deal with one another with brotherly love and Christian charity." But in order to carry out this recommendation, they must have some chance to know one another. A social session is sometimes possible after the meeting, when for a few moments at least, the Sodalists can chat together informally and those who are not acquainted may be introduced. This gives the Director and the officers a chance to see those members whom they wish specially to talk to. Where, for one reason or another, this social meeting is not practicable, at least the Sodalists should be given other regular oppor-

tunities of associating with their fellow Sodalists in a friendly way and of becoming thoroughly acquainted.

JOINT MEETINGS OF TWO OR MORE SODALITIES

Joint meetings in which two or more Sodalities come together, one inviting the other to its proceedings and then being in turn invited, are a good means of stirring up interest in the Sodality work and promoting union and mutual charity between different Sodalities. These joint meetings may be, first religious, then business, then social, with a program well-arranged and briskly carried without loss of time. Where a union exists, a whole series of joint meetings may be arranged between different Sodalities.

At even the ordinary meetings of the Sodality, unless some special circumstances make it unadvisable, non-Sodalists may be admitted and the Sodalists may be encouraged to bring their friends with them to meetings and so interest them in proposing themselves as candidates for membership. The Director of another Sodality may also be invited to give a talk and the officers of different Sodalities might likewise be brought in to tell of their work and to exchange methods and ideas with the Sodalists. Thus, the program of these meetings may be made interesting and various as well as practical and helpful. Indeed, the two elements of attractiveness and effectiveness ought always to go hand in hand.

PUBLIC SODALITY DEMONSTRATIONS

We may say a few words now about a wider development of the Sodality meetings—the pub-

lic demonstration so successfully held by some Sodality unions, and even by groups of Sodalities not permanently united, in honor of the Blessed Virgin. These demonstrations are not difficult to arrange and they do a great deal of good. They pay public and solemn honor to the Blessed Virgin, show the strength and fervor of the Sodality, promote union and intercourse among individual Sodalists and Sodalities as a whole, and they offer, too, a good opportunity to explain the Sodality and its purpose to non-members and correct false impressions concerning it.

These demonstrations have been arranged in various ways to suit differing local conditions. Sometimes, especially in the summer, for instance in the month of May, it is possible to fix the place of meeting in the spacious grounds of some large institution where Benediction of the Blessed Sacrament can be given from an altar in the open air with congregational singing by all, and where the Sodalists can listen to an instruction given by a chosen speaker. In this way great crowds can be dealt with and sometimes the attendance at these meetings has reached eight or ten thousand.

DISTRICTING THE CITY

Another plan for these demonstrations, is to district the city and appoint a church in each district to which all the Sodalists within its limits will repair. Here the same exercises may be held, Benediction, congregational singing and the discourse of the Sodality. Where several demonstrations are held during the

course of the year, the churches in a given district may be chosen in turn; thus each Sodality will have the honor of acting as host for the demonstration.

Many variations of the plans suggested will occur to zealous Directors and officers, which will be in accord with the character of the Sodality. The flexibility and versatility of Sodality organization make it possible to introduce new ideas, take up new work, stir up new interest by new methods, while at the same time keeping the element of permanence and stability.

The time and place of these meetings must depend on local circumstances. They should be selected with a view to practical suitableness to the needs and wishes of the greater number of the Sodalists. This same principle of higher utility ought to govern all the decisions about work and activities. The Sodality was made for the Sodalists, not the Sodalists for the Sodality.

EFFORT THAT IS WORTH WHILE

Finally, the thought may occur in the midst of so much talk of details and methods, that it is a difficult and troublesome thing to succeed in Sodality management. It is no more difficult and troublesome than to do any work well in the way of Catholic organization. Labor-saving here is inevitably ruinous. To organize good meetings and keep them up to a level of interest and efficiency, requires planning and hard work. If the end to be secured were less desirable, no doubt the work would be easier.

CHAPTER XIV

THE GENERAL COMMUNION

"THE General Communion of the Sodality shall take place once a month, on a set day or on some solemn feast of Our Lord or His Blessed Mother, unless there are special reasons for some other day.

"This exercise can be confined to Holy Mass, with preparation before Communion and thanksgiving after it, the reading of the weekly notices, if customary, and the singing of the *Salve Regina* or the recitation of other short prayers in praise of Our Lady." (Rule 8.)

The general communions mentioned in this rule are not the limits of Sodality activities in regard to communion, but only the public and solemn occasions on which all the Sodalists receive the Blessed Eucharist together. In another rule, number 39, the Sodalists are told that "they should consider as addressed in a special manner to them the invitation to frequent and daily communion which the Holy See has made to all the faithful, and therefore each and every Sodalist is earnestly recommended to strengthen himself with the Bread of Angels, not only on the days when he can gain a plenary indulgence as a Sodalist, but also to strive to follow the pious and salutary custom, most eagerly desired by Christ our Lord and the

Catholic Church, of approaching the Holy Table often and even daily."

FREQUENT COMMUNION TRADITIONAL

Needless to say, this latter rule is of recent origin, being inspired by the great letter of Pope Pius X on the subject of frequent and daily communion.* But it is according to the spirit of the Sodality from its earliest beginnings. In the days of the first Sodalities the faithful had the custom of receiving holy communion very seldom and monthly communion in those days was looked on as frequent. Hence, when the Sodalities of 1587 were given the rule of communicating on the first Sunday of every month as well as on other feasts of Our Lord and His Blessed Mother, such as Christmas, the Circumcision, the Resurrection and eleven other days of special devotion, this was thought very frequent communion, and the good example of the Sodalists encouraged others to approach the Holy Table more often.

Thus, the Sodality was used by many pastors as a means of getting their people to go regularly to holy communion once a month; and in some places through a misunderstanding of the full purpose and spirit of the Sodality it came to be looked on as a society chiefly intended to promote monthly communion. This led to a neglect of other activities and departments of Sodality life even more important than the public monthly communion. Since it was desirable for everyone, even those who had not the qualifications to be good members of the

*See "Children of Mary," the Chapter: "In a Special Manner."

Sodality, to go to communion once a month, the choice of members was neglected and the notion became popular that every soul in the parish ought to be persuaded or forced to join the Sodality so that they might be induced to receive communion once a month.

NUMBERS NOT THE TEST OF EXCELLENCE

So numbers became the test of a good Sodality —a serious perversion of the ideal—and the religious meetings and the monthly communions came to be wrongly regarded in many places as the whole activity of the Sodality. Its purpose to train a picked band of devoted children of Our Lady to an interior zeal and fervor which would manifest itself in exemplary Catholicity and in multiplied good works, was overlooked or forgotten. The consequences of this were peculiarly disastrous to the Sodality. When monthly communion ceased to be frequent and the ideal of the faithful rightly pointed to weekly or daily communion as desirable for all the faithful, and when other societies sprang up which were equally effective with the Sodality in promoting monthly communion, the Sodality itself seemed to many to have lost its usefulness and was neglected or abandoned because its former supporters and friends considered that its utility was at an end. This is a curious instance and a sad one of how a misunderstanding about the real purpose and spirit of a Catholic society can work it injury.

Thus, while carefully observing the rule of monthly communion and insisting on the presence of all the Sodalists who are not unavoidably

kept away from this holy and public manifestation of their devotion, the Sodality ought with equal earnestness to impress upon all that the monthly communion is only one feature of the Sodality activities—the solemn performance together of a holy action which each member of the Sodality ought to be eager to repeat by himself as often as circumstances will allow, and, if possible, every day. Weekly communion ought to be proposed as the minimum at which the Sodalists should aim, and more frequent reception of the Holy Eucharist ought to be urged upon all who can manage to keep up this holy practice.

FREQUENT COMMUNION URGED BY THE POPES

The great Bull of Pope Benedict XIV, *Gloriosæ Dominæ,* issued in 1748, urges strongly the practice of frequent confession and communion. After giving various indulgences to the Sodalists, the holy Pontiff says, "From what has gone before and from innumerable other signs of our own and of our predecessors' will, it is sufficiently clear how much we have at heart the frequent reception of the holy sacraments of Penance and the Eucharist according to the mind of Holy Mother Church, as well by all the faithful as especially by members of such Sodalities—from which will come sure and abundant fruit." ("Documents," 1048). His Holiness Pius X in his address to the Sodality Congress at Rome on the 7th of September, 1904, exhorts the Sodalists to assist at Holy Mass, to put in practice what they hear

in the conferences, and to go to holy communion as often as possible. "Documents," 1906.

It is to be noted that besides the plenary indulgence granted by Leo XIII and confirmed by Pius X to the Sodalists, "If, after confession, they receive holy communion at a general communion of the Sodalists," there exists also another grant of a plenary indulgence "once a week, on any day they choose, provided they have attended a Sodality meeting within the week, and provided, after confession on that or the preceding day, they approach the Holy Table on the day chosen."

AN OUTLINE OF EXERCISES

The requirements for the exercises at general communion are outlined in the second part of this rule. The communion Mass, with preparation before communion and thanksgiving after it, the reading of notices, if this is customary, and the singing of the *Salve Regina* or the recitation of other short prayers in praise of Our Lady, are all the details mentioned in the rule. Clearly, the exercises ought to be carefully designed to meet the convenience and needs of the Sodalists so that they may be at once brief enough not to cause fatigue or keep the members too long, and long enough to satisfy devotion. With this in mind, the Director can arrange the ceremonies of the general communion as he judges best. Local customs and requirements may be satisfied. At the same time the main features as outlined in the rule ought to be retained.

SOME CUSTOMS REGARDING GENERAL COMMUNION

Various customs, some of them beautiful and edifying, exist in different Sodalities in regard to the exercises of the general communion. Some Sodalities of young men assemble in their Sodality hall and march to church in a body, wearing their badges and bearing the banner of the Blessed Virgin. They then assist at Mass and receive holy communion, and when the thanksgiving is over they march again in a body to their Sodality hall for the meeting. This gives public edification and is effective in inducing all the members to remain for the meeting. Otherwise it is found that Sodalists have a tendency to hurry home after the communion Mass and thus the attendance at meetings falls below that at communion.

It is edifying, too, to have some fervent acts of preparation before communion and of thanksgiving afterward recited either by the Sodalists together or by the prefect alone. In the rules of 1855 "at least a quarter of an hour of thanksgiving" was prescribed, but the rules of 1910 do not assign any definite time.

THE PURPOSE OF MONTHLY COMMUNION

We have spoken already of the grave error of thinking that the whole purpose of the Sodality is to promote a weekly meeting and a monthly communion. But it is also a serious mistake to make light of attendance at monthly communion and the weekly meeting. Some Sodalists are inclined to say, "I go to communion often privately. But I do not like to

come out in public with the rest. So it is enough for me to go by myself." This shows a misunderstanding of the purpose of the monthly communion. It is meant to honor God and His Blessed Mother and give edification by the sight of a whole body of Catholics, publicly devoted to the Mother of God, approaching the Holy Table together. This edifying spectacle of service and worship cannot be produced if Sodalists absent themselves from general communion, and so their presence is necessary not perhaps for their own devotion, but for the service which they owe to their heavenly Queen.

THE GENERAL PROFIT AND EDIFICATION

For the individual, also, there is profit and edification in receiving communion in company with fellow Sodalists. "Where two or three are gathered together in My name, there am I in the midst of them," said Our Lord. Surely, when a whole body of Sodalists receive communion together the grace of God is poured out on them more abundantly and they receive each one more benefit from the holy sacrament. Attendance at general communion ought therefore to be so dear to the Sodalists that only the practical impossibility of being present will keep them away.

It is interesting to note that so early as 1593 the Father General Aquaviva wrote to one of the Provincials, "Private Masses and Communions of the Sodalists are not usually so much approved because they decrease the attendance in church and lessen the edification which the Sodalists can give more than others by ap-

proaching the Sacraments publicly." In 1595 the Father General writes, "In the special chapels of the Sodality of the Blessed Virgin, the Blessed Sacrament ought not ordinarily to be kept, nor should the Sodalists usually perform there their religious duties." The sense of both these regulations, intended of course for Jesuit Sodalities, seems to be that the Sodalists should be encouraged to perform their works of devotion where they may be a source of edification to others, not that they may gain individual praise therefrom, but that by letting their good works shine before men, they may glorify their Father who is in heaven.

CHAPTER XV

THE FEASTS OF THE SODALITY

"THE Sodality every year should celebrate its titular feasts with some religious solemnity. To the greater praise and glory of the Blessed Virgin, the Principal Patroness, it would be well to have a novena or a devout triduum before her titular feast. In Sodalities that have St. Aloysius for Secondary Patron, and even in others, the Angelic Youth is usually honored by the pious devotion of the Six Sundays." (Rule 10.)

THE USEFULNESS OF PUBLIC CELEBRATIONS

The utility of public religious solemnities such as those recommended in this rule is beyond question. Life, to be interesting, requires sometimes a change of rhythm. A touch of variety, a memorable occasion, casts light before and behind it upon the path of our days. If this is true of secular celebrations, it is so no less of religious solemnities. The beautiful and appropriate celebration of a feast stimulates the devotion of the Sodalists beforehand by anticipation and afterward through memory. It is well worth the trouble and care it may cost to make the celebrations of Sodality feasts truly memorable.

THE MEANING OF TITULAR FEASTS

In this rule particular mention is made of the titular feasts of the Sodality. By titular feasts are meant, those feasts which commemorate the mystery or title of the Blessed Virgin under which she is the primary patron of the Sodality, and the feast of the saint or saints who are the secondary patrons. Quite often these same feasts are made the occasions of general celebrations in the parish. Thus, a great many Sodalities are dedicated to the Immaculate Conception, which is one of the greatest feasts of the year. But even in such a case the Sodalists should hold special jubilation and if necessary their particular celebration may be within the octave or at some other convenient time.

THE EXERCISES OF THE NOVENA

The rule suggests a special form of preparation for the chief feast of the Sodality. "To the greater praise and glory of the Blessed Virgin, the principal patroness, it would be well to have a novena or a devout triduum before her titular feast." This, if well carried out, will greatly help devotion and lead up to a worthy celebration of the feast itself.

The exercises of such a novena must be arranged with a view to the ability of the Sodalists to be present and with consideration for their other engagements. Practically it is often possible to have only an exercise in the early morning and another in the evening, as most of the Sodalists have to work during the day. As many as can do so should be encouraged to make

special efforts and sacrifices to come to the morning exercise, where after Mass a brief and fervent talk may be given on some point of personal piety specially commended to Sodalists. As many as can do so should receive communion at the Mass. Where possible, two Masses may be said, one early Mass followed by the short instruction, so that Sodalists who have to go early to work may get home and take their breakfast in due time; and the second Mass immediately after the instruction, so that those who wish to rise later may come first for the instruction and then remain for Mass and communion.

THE EVENING EXERCISES OF THE NOVENA

The evening exercises may be made more elaborate. The recitation of the rosary, the singing of a hymn, the giving of an instruction for about half an hour by the priest who is conducting the novena, followed by the recitation of the Litany of the Blessed Virgin and Benediction of the Blessed Sacrament, has been found a practical order. The subjects of the evening instruction may well turn on the spirit and work of the Sodality, and as the morning is given to points of piety, the evening might be devoted to the exterior works which must flow from interior fervor and zeal. These exercises may of course be indefinitely modified to suit local needs and conditions.

In colleges and boarding schools, such a solemn celebration is much to be recommended. A greater scope is given there for the exercises. These need not be long but should be marked

by great fervor and devotion, and should not be allowed to degenerate into a mere scholastic exercise, part of the routine of school.

In general it may be said that special care should be taken to keep the devotion of the Sodalists to the Blessed Virgin a living and warm devotion, and not to let it degenerate into a mere form or custom. These novenas, therefore, ought to be occasions for reviving and strengthening the personal, filial reverence and love of the Sodalists for their Queen and Mother, and this end should be kept constantly in mind in the exercises and instructions. Neither should the conferences and exhortations be conventional or commonplace repetitions of what the Sodalists have often heard before about general devotion to the Blessed Virgin, but they should be memorable and striking and definite encouragements, to practice that active, filial and serviceable devotion to her which is peculiar to the Sodality.

EXPLAINING THE SODALITY SPIRIT

The Sodalists should be made to understand better and better the true spirit of devotion expected of them, that is, such a childlike love and zeal for the service of the Blessed Mother as will urge them on to the practice of all Catholic virtue and the leading of so fervent an interior life that it will overflow in manifold good works according to each one's gifts and opportunities. The whole fabric of the Sodality life holds together like a well-built edifice. The solid foundation is a true, well-grounded and Catholic devotion to the Mother of God, our

Mother. From this devotion rise the firm walls of an harmonious, Catholic life, a four-square observance of all that sterling Catholicity requires. Upon these walls and springing from them in harmonious beauty are to be found those outward good works which are proper to each one's condition in life, and thus the Sodality builds the character of its members into true accord with the spirit of the Church, which desires its children to possess interiorly a depth of Catholic life and principle which will manifest itself in beautiful fidelity to the twofold law of the love of God and of one's neighbor.

These things should be impressed on the Sodalists at all times, but particularly during novenas, triduums and retreats and on occasions of special solemnity. Nor will it be necessary to allow the instructions to grow monotonous by repetition, for these truths may be inculcated in a variety of ways and driven home now by explanation, now by example. The countless phases of the Sodality life and the good works proper to Sodalists will afford endless material for illustrations.

THE ORGANIZATION OF THE TRIDUUMS

What has been said of the novenas will apply also in great degree to the triduums. These, lasting but three days, should be organized with yet greater care so as to produce as much effect as possible. Like the novenas, they should be announced for a long time beforehand so that all may make arrangements to free themselves from other engagements and to give their time faithfully to the exercises proposed.

The same order of exercises suggested for the novena may be adopted, with any necessary modifications, for the triduum. Both triduum and novena may end with the hearing of confessions during the afternoon and evening preceding the feast, so that all may make a very fervent confession, which may be also made a review of the past year for those who wish it and who are not inclined to be scrupulous. It has been found useful to hear confessions also for a short while after each evening exercise so as to encourage all who can do so to go to holy communion every morning during the exercises.

AN OPPORTUNITY TO SECURE CANDIDATES

While the novena or triduum preparatory to the titular feast is in progress, a good opportunity is offered to secure more candidates for the Sodality. Various means of doing this are suggested in the book "Social Organization in Parishes" before referred to. One of these means is to district the parish and appoint a leader and one or two aids in each district to invite all likely subjects for the Sodality to give their names as candidates. A reception of candidates may then be held as part of the exercises on the feast itself.

We are not speaking here of the annual retreat, which is dealt with in "Children of Mary,"* but of the novena or triduum preparatory to the titular feast. The annual retreat should, therefore, be arranged for at a time sufficiently remote from the titular feast to

*The Queen's Work Press.

avoid overburdening the Sodalists or fatiguing them with too frequent demands on their attendance. These suggestions, too, must be modified and adapted to suit conditions. We multiply details so that each one may choose what is suitable under the circumstances.

RENEWING THE FERVOR OF THE SODALISTS

The occasion of the preparatory triduum or novena offers also a good opportunity to renew the fervor of the Sodalists concerning essential practices of Sodality life such as frequent communion, and daily Mass for those who can assist at it, the exercises of personal charity and participation in the numerous good works carried on in honor of the Blessed Virgin by the Sodality as a whole or through its sections. The closing exercises may well include a business meeting at which the Sodalists will plan new works or revive the old and at which the sections will gain fresh recruits. The sections may also have special meetings to encourage their members to new activity and self-sacrifice in honor of the titular feast. In a word, these devotions may be made an occasion for a general renewal of spirit.

The priest who gives the instructions will find occasion, by careful distribution of his subjects, to touch upon most of the points of primary importance in Sodality life. Thus, the morning instruction may deal with such subjects as frequent communion, prayer, recommended devotions, the rosary, the way of the cross, etc., devotion to the Sacred Heart as

practiced by the Sodalists, and similar subjects. The evening instructions may turn on the motives for fervent life in the Sodality, the threefold Sodality activities for personal sanctification, for the help of the neighbor and for the defense of the Church, the history of the Sodality, with its moving examples and inspiring instances of the great fruit produced by ardent devotion to the Queen of Heaven, etc. Throughout, the rounded ideal of the Sodality life should be kept in mind and while the Sodalists are instructed and enlightened as to the true purpose of their holy Society their wills should be stirred to make fervent and practical resolutions to be carried out in honor of their glorious Patroness.

The primary purpose of these novenas or devout triduums before the titular feast of the Blessed Virgin is stated in the rule to be "the greater praise and glory of the Blessed Virgin." We have thought it well to add the above practical suggestions for making the triduum deeply influence the personal life and activity of the Sodalist, because this is, after all, the practical means of promoting the greater honor of Mary. Religious celebrations, with their pomp and ceremonial, are indeed effective and fitting means of manifesting the devotion of the Sodalists, but the living out of the true spirit of the Sodality in their daily life is a still more shining manifestation of their true heart's loyalty and a more pleasing offering to that Queen and Mother who loves nothing so well as the inward sanctification of her children, mani-

fested and overflowing in the exterior good works of a fervent Catholic life.

THE PURPOSE OF THE ANNUAL RETREAT

It is the chief purpose of the annual retreat to renew and vivify this fervent Sodality life. Once a year, however, is none too often for this renovation of spirit. If the retreat is timed so that a half year will elapse before the celebration of the titular feast, and if this latter celebration is then made the occasion, as we have suggested, of another revival of the inward spirit, the whole year will be well accounted for and the Sodalists will have an opportunity every six months of reconsidering the motives for a fervent life and of strengthening and defining once again the details of their personal service to the most sweet and glorious Mother of their souls.

The second part of the rule recommends or rather records the custom of many Sodalities which have St. Aloysius for their secondary patron, and even of others, to practice the pious devotion of the six Sundays. This devotion is very well known in the Church and a description of it may be found in the *Raccolta* and elsewhere. Besides this popular exercise the Sodality may take up other pious practices, which are found actually to promote the purposes of the Sodality and to help its work and spirit. But care should be taken to avoid burdening the members with devotions beyond their capacity or willingness. Here, as in everything which concerns the Sodality, we should always look to the end and adapt the means so as more

certainly to attain the great purpose of the Sodality, which is so to foster devotion to the Blessed Mother that it may be a means of cultivating in the members an intense fervor of Catholic life which will overflow in outward good works.

SPECIAL PROGRAMS AND CELEBRATIONS

It will help, besides, sometimes to vary the Sodality celebrations and while keeping up the customary solemnization of feasts, to introduce now and then at acceptable times some novel events. So, for instance, the Sodalities of a certain district of a city may come together to celebrate a notable centenary or the canonization or beatification of a Sodality Saint, and may meet in common in one or several of the churches. Special programs will be arranged on these occasions and it will be all the better if the Sodalists or at least the officers of the Sodalities can hold a business meeting with a social meeting afterward so as to compare plans and exchange ideas and to meet and become acquainted with Sodalists from other parishes.

This friendliness between Sodalities in different parishes or institutions, manifested by the giving and accepting of invitations to such celebrations, is much to be encouraged. The preparation for such joint celebrations of Sodality feasts and anniversaries offers occasion for much mutual charity and for the exchange of good services. The officers of the Sodality become acquainted with those of other Sodalities, and as the invitation will probably be

afterward reciprocated, the spirit of charity tends to increase. It would be very strange to see the Sodality established in many parishes and yet giving no sign of its common origin and affiliation. Sometimes one Sodality in a parish is too much estranged even from the other Sodalities in the same parish. Regardless or forgetful of their fellow Sodalists, the members of the Sodality go their own way alone. Not only do the other Sodalities thus lose the advantage of encouragement and coöperation, but the Sodality in question is deprived of the fine stimulus which comes from an exchange of ideas and good offices. Hence the periodic celebration of Sodality feasts in common by two or several Sodalities is much to be encouraged.

WITH A BECOMING DISPLAY

Finally, heed should be paid to the admonition of rule 11, which concludes this article 2 on the exercises in common: "Let these feasts be made solemn, and, in general, let all public exercises be conducted with a display easily within the Sodality's means and suitable to the position in life of its members, always avoiding empty show, as this, instead of furthering the proper end of the Sodality, rather weakens greatly its spirit." The gist of this rule is, that the public exercises of the Sodality should be conducted so as to do honor to the Blessed Mother, while at the same time avoiding empty show and keeping within the means of the Sodality and within the bounds of what is proper to the position and life of the members. A very reasonable recommendation is this, and

one to which Directors and officers will readily attend.

At present, however, there is, perhaps, less danger of exceeding in this matter of display and ceremony than there is of falling short of what might be desired. In other words, perhaps we do not appreciate sufficiently the utility of solemn, public demonstrations of the Sodality. Where these are held with due preparation and with impressive pomp and ceremony, they do much to stir up devotion and to give to all a more correct idea of the importance of the Sodality and the dignity of the Sodalists in their character of servants and children of the Queen of Heaven.

In the parish, therefore, and in the whole city, care should be taken to have from time to time solemn celebrations in honor of the Blessed Mother prepared and carried out with such care and splendor that they may be worthy manifestations of devotion to her. This may be done on the great feasts of the Blessed Virgin or on some special anniversary and, needless to say, not only Sodalists but all the faithful may be invited to be present so far as space allows, always keeping the characteristics of Sodality celebrations and retaining the management of the whole in the hands of the Sodality.

CHAPTER XVI

THE GOVERNMENT OF THE SODALITY

"SODALITIES of Our Lady erected in Jesuit houses or churches have the Reverend Father General or Vicar General of the Society of Jesus as their head Superior, according to the Constitution *Omnipotentis Dei* of Gregory XIII, confirmed and extended by other Apostolic Constitutions. In virtue of this authority, the Father General has power to make and publish rules, constitutions, and decrees for the Sodality's direction, to examine and approve those made under his order by others, and to modify, correct or recast them whenever he thinks good." (Rule 15.)

Much of what might be said in regard to this rule has already been explained in the preceding articles, especially in that upon "The Obligation of the Rule." Under this heading we shall emphasize a point too little understood and which is yet of great importance concerning the Sodality—to wit, the different dependences of Jesuit and non-Jesuit Sodalities or, to describe them more clearly, of those Sodalities which are established in Jesuit houses and parishes, and others.

THE DIFFERENCE OF JURISDICTION

The Jesuit Sodalities, as the present rule indicates, have the Father General as their head

superior. But Sodalities existing outside houses and churches of the Society of Jesus are not under the authority of the General, but are subject to the Bishop who is Ordinary of the place where they are established. They depend on the Bishop in all respects, are governed by Directors whom he has appointed, and by the regulations which he has approved. The activities of these Sodalities are therefore under the control of the pastor of the parish and the Bishop of the diocese and do not depend on the Jesuit Fathers except in so far as the Bishop or the pastor may seek their aid.

The act of aggregation by which the Father General affiliates a Sodality to the *Prima Primaria* of the Roman College is an act of benevolence toward that Sodality by which the General communicates to it the right to the indulgences and privileges which the Popes have given to the *Prima Primaria* with the power of communicating them to other Sodalities duly aggregated to it. Once the Sodality is aggregated there is, as we remarked before, no interference of any kind with its activities, on the part of the *Prima Primaria.* It simply receives the benefits of affiliation. The authorities of the *Prima Primaria* presume that it will be faithful to Sodality traditions and worthy of the name it bears. They do nothing, however, to enforce fidelity, but leave the Sodality entirely in the hands of its rightful Directors, the Bishop of the diocese (in the case of non-Jesuit Sodalities) and the priest appointed by him to exercise the office of Director.

THE FULL CONTROL OF THE BISHOP

A note to the present rule in the usual edition of the Common Rules of 1910 makes this sufficiently clear: "In other houses and churches," it says, speaking of other than Jesuit Sodalities, "the Sodalities of Our Lady depend on the Ordinary of the place as to the approval of their rules, as to their spiritual and temporal administration, and as to their canonical visitation." In other words, the Bishop has full control of the rules of the Sodality as regards approving, changing, adding to or modifying in any way these rules. He is also in full control, as Ordinary of the diocese, of all that pertains to the spiritual administration of the Sodality, and can make regulations and issue orders as he sees fit. He has likewise power over the temporal affairs of the Sodality. It is his office to appoint Directors, to change them when he thinks it advisable, and to ask an accounting from them as to the discharge of their office. He can make a canonical visitation of the Sodality, and, in a word, is the ecclesiastical superior of all Sodalities outside of Jesuit houses and churches.

These points are of great practical importance, since it follows from them that the care and custody, so to say, of Sodalities outside of Jesuit establishments are in the hands of the Bishop, and that he is charged with their welfare and government. The Jesuit Fathers have always a bond of special charity, interest and zeal with the Sodalities, since the latter take origin from their Society and are affiliated in

a special way to their Head Sodality of the Roman College. But they have no jurisdiction over Sodalities outside their own establishments except in those cases where the Bishop makes a Jesuit Director of some particular Sodality and thus gives him authority in that individual instance.

DIRECTORS SUBJECT TO THE ORDINARY

Notes to the two following rules, 16 and 17, formulate these principles clearly and will best be quoted here: "The Directors of Sodalities of Our Lady," says the note to rule 16, "existing outside of the houses and churches of the Society of Jesus are appointed by the Ordinary of the place, and are subject to the approved Rules in governing and administering their Sodalities." Thus, not only are the Directors in question appointed by the Ordinary, but they are subject, in the government and administration of their Sodalities, to the rules of the diocese, approved for that purpose by the Ordinary.

The following note to rule 17 declares: "The right of naming the Directors of Sodalities of Our Lady that depend on the Ordinary of the place belongs to the Ordinary." Thus, while Sodalities in Jesuit establishments are governed by Directors named by Jesuit authority, Sodalities in other parishes and institutions are governed entirely by the authority of the Ordinary.

But while all these things are true and clearly establish the canonical independence of Sodalities outside Jesuit parishes and houses of the

control of the Jesuit Fathers and their dependence on the Bishop, still it would be wrong to conclude that no tie of loyalty or affection unites the Sodalities in question with the Jesuit Sodality at Rome, to which they are affiliated. Each one receives from the *Prima Primaria* of the Roman College a precious gift, to wit: the communication of indulgences and privileges which are the rich inheritance of three centuries of the Church's favor and motherly generosity, together with a spiritual union with some seven million most devout Catholics who are members of affiliated Sodalities throughout the world and with a vast multitude of the Blessed in heaven who were faithful Sodalists during life. The holy traditions of the Sodality, its admirable history, the rich incentives of heroic example which it inherits from the past, all these become also the heritage of those Sodalities to which it grants the favor of affiliation.

LOYALTY EXPECTED TO SODALITY IDEALS

Gratitude for such gifts, loyalty for such benefactions, is natural and to be expected. So a Sodality which has received the privilege of affiliation with the *Prima Primaria* will be impelled by its own generous spirit, without suggestion or urging, to learn well and practice faithfully the rules of the Sodality, to conform itself to Sodality ideals and traditions and to be sedulous and careful to make itself worthy of the great name to which it has a right by reason of its aggregation.

"*Noblesse oblige*," nobility imposes obligations. To bear the title of affiliation to the

Prima Primaria is a patent, so to say, of spiritual nobility, a distinction treasured by the Church and to which she has annexed rare spiritual privileges. The right to such distinction, the favor of being admitted to share such benefits, though freely given and readily bestowed, will yet stir in a generous heart an answering sense of obligation. To deserve to be affiliated to the Head Sodality at Rome, all who are concerned with Sodality activities, Directors, officers, members of aggregated Sodalities, owe it to themselves to strive in season and out of season to live up to all that the Sodality standards, spirit, aims and ideals suppose and require.

CHAPTER XVII

THE POWERS OF DIRECTORS

"ACCORDING to the Constitution *Laudabile Romanorum Pontificum* of Benedict XIV, the particular Directors appointed in Jesuit houses or churches by the Father General enjoy full power in whatever concerns the guidance, government, and administration, spiritual and temporal, of their Sodalities. Hence, providing they do not alter the present Common Rules, they can make any particular rules, statutes, and decrees which they think reasonable and prudent. They can also modify and entirely change what they have decreed, without being obliged, in any case, to get or even to ask the opinion or consent of the Sodalists." (Rule 16.)

THE GREAT AUTHORITY OF DIRECTORS

The above rule refers chiefly and indeed, so far as its direct import is concerned, entirely to Jesuit Directors in Sodalities of their own houses or parishes. Attention to the wording of the rule will disclose what an extraordinary breadth of authority is communicated to them. They "enjoy full power in whatever concerns the guidance, government, and administration, spiritual and temporal, of their Sodalities." This is singularly comprehensive. Only providing that they do not change the Common

Rules, they can "make any particular rules, statutes, and decrees which they think reasonable and prudent." Again an ample authority indeed! "They can also modify and entirely change what they have decreed." The legislative authority of the Sodality, so far as local regulations are concerned, is completely in the hands of the Director. But is he obliged to consult for this purpose his officers or Sodalists? The rule replies emphatically in the negative. He can do all this "without being obliged, in any case, to get or even to ask the opinion or consent of the Sodalists."

THE RIGHT EMPLOYMENT OF AUTHORITY

Such a great power in the hands of the Director has been the occasion of complaints and remonstrances, and even of proposals to change this rule so as to give more authority to the Sodalists. But difficulties which would certainly arise from the imprudent use of such a power may be avoided and surely will be if the Director follows the tradition of the Sodality in the employment of his authority. The history of the Sodality gives us some interesting and important information on this matter. It is said that in the beginning the Sodalists in some Sodalities, where the authority of the Director was much less than at present, gave such serious difficulties in the government of the Sodality that Father General Aquaviva decided to apply to the Holy Father for wider powers which were given, as the above rule declares, in the Constitution *Laudabile Romanorum Pontificum* of Benedict XIV. But at the

same time that this authority was conceded, to insure peace and harmony in the Sodality, Father Aquaviva cautioned the Directors to use this great authority very sparingly. In other words, it is the ancient ideal of Sodality government to invest the Director with great powers and then to train and admonish him to keep these powers in abeyance. He is to govern through the officers and council of the Sodality as though he himself were charged to exercise his influence and sway through them. Let us quote two paragraphs on this matter from "Documents" (pages 77 and 78). After speaking of the powers of the Director as given him in this rule, it says:

NOT AN ABSOLUTE MONARCH

"On the other hand, the Director of a Sodality of Our Lady is not an absolute monarch. He is limited on one side by the Rules and by his Superiors, on the other by the bounden obligations of prudence. This requires that he should employ his Officers and especially his Council for the entire management of the Sodality, allowing each Officer, and in particular the Council as a body, all the power needed not only to fulfill their duties thoroughly well, but also to take that interest in them which is conducive to zeal and devotedness and fosters the spirit of initiative.

"In other words, a Sodality of Our Lady is usually very poorly managed unless the government is allowed to proceed immediately from the Council and Officers, all duly subordinated among themselves. The Director, while over-

seeing and guiding most diligently, does not appear, but leaves all their functions to the 'faithful coadjutors of his authority.' In this way is secured that splendid organization which has been admired in some Sodalities of Our Lady, and also that efficiency for good which is most desirable. The government, therefore, of a Sodality may be said to resemble that of a constitutional monarchy, with a body of officials who have most important consultorial and executive functions, while all real legislation is in the hands of the Director and his Superiors."

THE EXAMPLE OF A PRUDENT DIRECTOR

The same author quotes a paragraph which describes the methods of that extraordinarily successful Director, Father Fiter of Barcelona, who raised the young men's Sodality there to so high a degree of efficiency and fervor. This expert Director, says the paragraph in question, which is taken from the Austrian magazine for Sodality Directors, the *Presides-Correspondenz,* "left the widest play to the activity of the Council. He introduced no new work, changed nothing in the existing customs, without its first being considered and decided on by the Council. He very seldom entered directly into the government, but wished the Council to govern and to render him an exact account: he wished to remain, in regard of decisions taken, a court of appeal."

Indeed, the priest who is made Director of a Sodality, far from feeling inclined to misuse his great authority or to take advantage of the discretionary powers given him over his Sodalists,

will rather be moved to a great considerateness and delicacy toward them, fearing lest in anything he should wound or discourage them by undue insistence on his authority. A right-minded man is rendered the more cautious, the more confidence is reposed in him and the more responsibility he receives. In this sense also *Noblesse Oblige,* and the more authority a prudent Director possesses, the more care he will use in its exercise.

Another consideration will also incline the wise Director to be sparing in his employment of his powers. The Sodality is a purely voluntary organization and its members are held to their allegiance by their own good will. Anyone may at any time resign from membership If, then, the Sodalists begin to notice a domineering spirit in their Director, and the tendency to arrogate all control and decision to himself, they will quietly withdraw from Sodality activities. The most capable Sodalists, those who possess the greatest capacity for doing good, will be the first thus to retire from active membership. In this way, the Director who has not learned to govern without insisting on his own authority, will find his Sodality dwindling away.

THE AUTHORITY OF NON-JESUIT DIRECTORS

"The Directors of Sodalities of Our Lady existing outside of the houses and churches of the Society of Jesus," says a note to this rule, "are appointed by the Ordinary of the place, and are subject to the approved rules in governing and administering their Sodalities." Hence

the powers of Directors of non-Jesuit Sodalities depend on the rules of the diocese or on any special rules approved by the Bishop who is Ordinary of the diocese where they have their seat. In practice, however, a very large authority is given to these Directors also, and hence what we have said in the above paragraphs about the method of government of the Sodality applies also to them. They, too, should use their authority little, should govern for the most part through their officers and council and should give their Sodalists as much initiative and responsibility as possible. It ruins a Sodality to have as Director one who imposes his own will in everything and who does everything himself. On the other hand, the possession of such great powers as are entrusted to the Director gives the more grace to his considerateness in leaving matters, as far as may be, in the hands of the officers.

In fine, the rules for the prudent government of the Sodality do not differ radically from those of good government in general. A judicious blending of firmness and kindness in the Director and officers will beget a responsive confidence and willingness on the part of the members. By distributing the responsibility and initiative among the officers, they will be aroused to interest and alertness in the discharge of their duties. The Director will always remain the chief source of guidance, but his influence will be exerted so tactfully and indirectly that everyone will feel, and truly so, that his or her help is required and expected to make up the sum total of success. Only in rare cases

will the Director have recourse to his authority, and indeed this may never come to pass. If it should be necessary to take a stand, the Director will find himself supported by those whom he has strengthened to assist him.

CREATING A SPIRIT OF LOYALTY AND UNION

This matter of managing a Sodality has the additional advantage of creating a spirit of loyalty and union among the Sodalists and giving them a personal interest in the Sodality as in something wherein they have a share. So they will remain faithful in their attendance and activity as men do when they actually partake in an enterprise. They will draw others to share in benefits which they themselves realize and appreciate. The one effective way to attract and to keep members to a Sodality is to give them the sort of service and, above all, of spiritual service and help which they need and desire. The failure to do this is the explanation of many run-down Sodalities. Success in giving this service builds up the membership as nothing else can, and holds the members together. The secret of giving such a service is the good government of the Sodality along the lines we have been describing. This depends, first of all, upon the conduct of the Director.

CHAPTER XVIII

THE APPOINTMENT OF DIRECTORS

"BY EXPRESS arrangement of the Very Reverend Father General, the power to appoint Directors for Sodalities of Our Lady has been conferred on the Fathers Provincial and Superiors of Missions. But Local Superiors of the Society, with regard to Sodalities erected in their houses or churches, have the same powers as the Directors, and can besides, if there is good reason, subdelegate others to take their place for a time." (Rule 17.)

Before saying something about the qualities of a good director, we shall deal with some technical points in this rule. Here again we have to do with a rule meant primarily for Sodalities in Jesuit houses and parishes. The Provincials and Superiors of Missions have authority to appoint the Directors. The General of the Society reserves it to himself to erect and aggregate Jesuit Sodalities, and to approve rules for individual Sodalities, but in nearly every other respect he entrusts his powers in regard to Sodalities to a Director of each one, whom he allows the Superior of the Province or Mission to name. The due appointment of the Director is of much importance, we repeat, since upon it depends the indulgences of the Sodalists. Members of the Sodality must be admitted by a duly appointed Director and

on their valid admission depends, of course, their sharing in the indulgences and privileges of Sodalists.

The appointment of the Director of a Sodality in a non-Jesuit institution or parish belongs to the Bishop who is the Ordinary of the diocese. "In his choice of Director," says "Documents" (No. 202), "the Ordinary is quite free, as not even the Pastor of the church in which a Sodality is erected is *ipso facto* Director of the Sodality, unless he is the only Priest in the church or parish. In this case, it is presumed that the Ordinary, in erecting or permitting the Sodality, tacitly appoints the Pastor as Director." This remark is sustained by a decision of the Sacred Congregation of Indulgences of the 7th of June, 1842.

It is quite customary, as appears from the blank form usually employed in seeking erection and affiliation of Sodalities, for the Bishop to name the pastor, chaplain, assistant pastor, etc., ("and his Rev. successors, with power to subdelegate") Directors of the Sodality. In this case matters are greatly simplified, as when the actual pastor dies or is changed his successor in the pastorate, chaplaincy, etc., becomes *ipso facto* Director of the Sodality. This statement also is sustained by decisions of the Sacred Congregation of Indulgences of the 8th of January, 1861 and the 16th of July, 1887.

WIDE POWERS OF THE ORDINARY

The Ordinary has wide powers in regard to changing Directors named by him, and he can also assume himself the direction of a Sodality

or delegate a priest other than the Director to carry out for a time the office of Director. These details are important, since they have a bearing on the right of the Sodalists to gain the indulgences of the Sodality. The requisites for membership in the Sodality are simple and few but they must be carried out. A Sodality must be lawfully and canonically erected and aggregated to the *Prima Primaria* at Rome, it must have a lawfully appointed Director, the candidate must manifest to the Director the wish to be received into the Sodality and the Director must give some sign that he actually receives the candidate as a Sodalist.* For this it is evident that a duly appointed Director is a necessity for right admission and hence for gaining the indulgences.

LOCAL JESUIT SUPERIORS HAVE POWERS OF DIRECTOR

It is to be noted that local Jesuit superiors enjoy also the powers of Director in Sodalities erected within their jurisdiction: "Local Superiors of the Society, with regard," says the rule (17), "to Sodalities erected in their houses or churches, have the same powers as the Directors and can besides, if there is good reason, subdelegate others to take their place for a

*The names of the Sodalists should also be inscribed without delay in the Sodality register. It is the part of the Director to see that this is done. On April 23, 1914, however, the Holy Father Pius X declared "that while the obligation in conscience of inscribing and transmitting the names should remain according to the prescriptions of the Holy See, the Faithful by the very fact that they are admitted by one lawfully deputed, are to be considered as duly enrolled solely to the effect that they may be able to gain the indulgences and be partakers in other spiritual favors although their names for any cause whatsoever shall not have been written in the Sodality register." The full context of this decree may be consulted in the *Acta Apostolicæ Sedis*, Volume VI, page 307.

time." Obviously this power will seldom be used, since it would be neither practical nor prudent for the superior to interfere with the management of the Sodality entrusted primarily to another. But it is important to keep this paragraph in mind because occasions do arise where the exercise of the superior's powers may be necessary in an exceptional situation, as for instance where the Director is ill or unavoidably absent, or in other cases where the Director is unable to act and there is not time to have recourse to the Provincial.

IMPORTANCE OF A RIGHT CHOICE

A word should here be said on the extreme importance of a right choice of the Director for a Sodality. All who are experienced in Sodality work agree that upon the Director rests in greatest part the success and fervor of the Sodality. A good Director can form a thriving Sodality and maintain it under the most difficult circumstances, an indifferent or poor one, speedily ruin and bring to nothing a flourishing and well-organized society. One of the first requisites, therefore, in beginning Sodality work or in reorganizing it when fallen into decay, is to find a capable, energetic and well-qualified priest for its Director. Where no priest is available, who can give enough of his time and energy to make the Sodality a success, it is possible to have as sub-director or sub-directress someone who can supply incentive and fervor and who can be present when the Director is unavoidably detained. In one way or another, however, the part of the Director

must first be supplied before the Sodality itself can be expected to flourish.

THE CHIEF REQUIREMENTS FOR A GOOD DIRECTOR

Chief among the necessary requirements for a good Director is, perhaps, that he should be possessed of an intimate knowledge and a great esteem of the Sodality itself. He should have studied and made himself familiar with the spirit and traditions of the Sodality and in particular should have become thoroughly acquainted with its rules, these Common Rules of 1910. He should have formed for himself a clear notion of the real nature and purpose of the Sodality, judging these not from his own experience merely nor from the practice of Sodalities which he himself may have known (for these may or may not have been managed according to the right idea and spirit), but taking his opinions and estimates from authoritative sources and squaring his notions with the traditions, the rules, the documents of the Popes and Generals of the Society; in a word, from the authentic sources on which we have been endeavoring to draw in the preparation of these conferences.

THE DIRECTOR'S GIFT OF GUIDING SOULS

The Director should possess the gift of guiding souls so as to achieve the purposes of the Sodality. From his studies on the subject he will have realized that the Sodality is not merely a pious confraternity, still less is it only a social club or a mutual benevolence society. It is a religious body, the purpose of which,

as we have elsewhere explained in detail, is to use devotion to the Blessed Virgin as the chief means of developing in the Sodalists an exemplary Catholicity. It must inspire its members with such an inward fervor of zeal and devotion as will overflow in good works for personal sanctification, the help of the neighbor, in all the spiritual and corporal works of mercy, and the service and defense of the Church, all according to each one's state of life and opportunities. The Director, then, must be competent to carry out this noble but not easy program. To do so means to go against the sloth, ignorance, and perversity of our poor human nature and the Director must first walk ahead of his Sodalists himself, to show them the way and then deal with them with such winning tact and gentleness as to persuade and encourage them to follow.

HIS PRUDENCE AND BALANCE

The Director should be endowed with prudence and practical talent for administration, so that he may guide the affairs of the Sodality without at the same time seeming to domineer or to do everything through his own authority. A successful Sodality, like every other living organism, requires for its continued health a nice balance of forces and the harmonious exercise of its different faculties. A Director who has not a rounded and reasoned sense of the complete nature and purpose of the Sodality is likely to direct it according to his own personal ideas and even whims, to over-emphasize some feature and neglect others, to insist on piety,

for example, and neglect the outward expression of zeal and fervor in organized good works; or to go to the other extreme and multiply exterior activities without attending enough to the inward spirit which ought to be the inspiration and soul of all the Sodality activities.

HIS PERSONAL DEVOTION TO MARY

A deep personal devotion is also required in the ideal Sodality Director toward the Blessed Virgin, who is the primary patroness of this holy society. Without possessing himself a very active and ardent love of the Mother of God, the Director will never succeed in giving it to others. Yet, this devotion is the characteristic one of the Sodality, the chief means it uses to influence its members to that life of sterling Catholic spirit and practice which is the end of Sodality effort.

The devotion of the Director to the Blessed Mother is necessary also to bear him up amid difficulties and through obstacles which he is sure to encounter in working for the establishment and progress of his Sodality. In this as in every good work (and in this more than in many others because the end is so high and the good to be achieved so desirable), there will always be dark and trying moments when the task looks impracticable and difficulties multiply unbearably. In such a case a childlike devotion and confidence in Mary will bear up and strengthen the Director to carry on and fight through the gathering obstacles, secure in the love and power of so gentle and glorious a Mother. The very name of Mary gives her

true sons such courage and such hope or rather assurance of her assistance, that nothing can discourage them. No way is too hard or too long, no barrier too disheartening for those who fight truly under the banner of Mary.

THE NEED OF PERSEVERANCE

The Director ordinarily requires also for his task the quality of perseverance. No good work is ever solidly established without this sterling virtue. The best of beginnings lead sometimes to the sorriest endings for want of it. The most disheartening commencements are often brought to a splendid issue of success by the mere dint of unwearying perseverance, joined with and supported by confiding prayer, and inspired by the love and loyalty of a son's heart toward so good and powerful a Mother. The perseverance required in the Director is a supernatural resolve to bear all difficulties and overcome all impediments and perplexities for love of the Blessed Virgin. He will take thought before he begins to build his tower, and not attempt things which are, because of conditions, morally impossible. But having outlined the most he can do under the circumstances for the honor and love of our Blessed Lady, he will push on the work through thick and thin, never allowing anything to discourage him, because he feels so high a resolve and desire to work and suffer for the name of Mary.

HIS KNOWLEDGE AND ESTEEM OF THE SODALITY

Withal, the Director must have, as we said above, a great esteem of the Sodality and an

ardent wish to carry out its spirit and ideals. Deep knowledge of the Sodality, as its aims and purposes are displayed in the authentic documents and history, suffices to kindle in the heart a great esteem and love of so appealing and excellent a society. Ignorance, which is the enemy of all high enthusiasms and noble affections, is the chief reason why Directors sometimes fail in their esteem of the Sodality. Those who are appointed to this important office often find themselves encumbered with a multiplicity of other questions and details and do not take time, in some instances, thoroughly to study and examine into the Sodality purpose and spirit as expressed in the rules and documents. They have acquired a certain knowledge of the Sodality in former years perhaps by being members of societies which use that name but do little to justify their use of it. These "Sodalities may or may not have been affiliated to the *Prima Primaria* or possessed of anything of its spirit. Thus, the Director may never acquire a complete knowledge of what the Sodality is and means, and therefore may lack a proper esteem and love of it, for no one can esteem and love what he does not know. The result is that the whole life of the Sodality is miserably hampered. The Director, lacking esteem himself, cannot induce his Sodalists to admire and love their Sodality. The Sodality, never having been raised to the true standard or organized according to traditions and rules, does not compel their esteem. In a word, the want of a due appreciation in the Director results in lack of interest among the Sodalists,

and the Sodality drags on a half-alive and unworthy existence. It is, therefore, essential that the priest who is appointed Director have a lively esteem and ardent love of the Sodality so that he can inspire others and raise his society to the height of his own estimate of it.

HIS FACULTY OF INSPIRING OTHERS

Industry, too, is required in a good Director of Sodalities, and it must be an industry of that excellent sort which puts many others to work and keeps them working rather than does or tries to do everything of itself. While making use of everyone in the Sodality for the promotion of its work and interests, the Director must know how to keep himself in the background and to use his energies to inspire, stimulate and direct the energies of others rather than to do the actual work himself. He will be the mainspring, which gives energy to all the wheels within. But he will not try to be the whole works, the hands and the dial, taking away from the Sodalists their most precious opportunities of action and merit and defeating the purpose of the Sodality; because no one man can effectively carry on the activities which suppose a whole organization. Even while working as much as possible through others and giving the Sodalists the largest share that is practicable in the Sodality work, the good Director will still need a tireless energy to carry on rightly his own part in inspiring, guiding, encouraging, instructing, even restraining sometimes the energies of his Sodalists.

In very well-directed Sodalities, the activities

are so distributed that everyone appears to be equally interested and energetic in the promotion of Sodality works and interests. The initiative seems to come largely from the officers. The members are always willing to volunteer for any needed activity. There appears to be a spontaneous eagerness and zeal for whatever concerns the Sodality. It almost seems, as the phrase is, "to run itself." But the experienced observer will at once suspect, what investigation will invariably disclose, that beneath this multiplied activity is the industry of the Director, quiet, persevering, supernatural, based on an ardent personal love of the Mother of God, which never wearies in devising plans, making suggestions, giving instructions, correcting faults, doing all those things punctually and well which only a priest and Director can do, but leaving to others the lion's share of credit and glory. Such is the industry that makes a good Director and a good Sodality.

OTHER USEFUL QUALITIES

Other gifts and accomplishments which go to make a good Director are the ability to speak well in public and to deal gracefully and pleasingly with others. The Sodality instructions ought to be well prepared always and attractive so as to produce their effects of instructing and inspiring the members with Sodality ideals. Skill in dealing with others is no less desirable, since much of the Director's work is personal and man to man. Great piety and unction will supply in a measure for eloquence and social tact. But the good Director ought to cultivate

with care whatever gifts of speech or address he has received from nature and to make the most of his talents for the good of the Sodality and the honor of the Blessed Mother.

After reading of these qualifications, someone will perhaps say to himself, "Where are such paragons to be found? It would seem that a good Director is a rare bird, "*rara avis in terra.*" It is true that illustrious fitness to be a Director, like any extreme talent, is not common. But there are degrees in eminence and many men can be found who with good will and instruction will make excellent Directors. The first point is to get the best material to be had and to have so high an appreciation of the Director's office that sacrifices will be made and efforts expended in filling it worthily. The second consideration is, the absolute necessity to train men to be Directors and not to wait until the last moment when the post of Director is vacant and has to be filled somehow at once. The training of a Director is a subject by itself. Suffice it to say, that it should include a great deal of study and observation and if possible a period of service under an experienced and successful Director.

THE GREAT IMPORTANCE OF GOOD DIRECTORS

If what has been said about the office of Director astonishes some readers, who have considered hitherto that it is of little importance, and if they are prone to think that these requirements are exaggerated and impractical, may it not be because they themselves have not conceived an adequate idea of a Sodality nor

a right appreciation of the good it can do if properly directed? Were the Sodality, as too many think it, only a pious confraternity, meant to assemble for purposes of devotion a group of young girls or old men, these requirements for the Director would indeed be excessive and unreasonable. But if the Sodality is to be, as the documents of the Church describe it, a powerful and virile society for the best and most fervent Catholics, a religious body pulsing with life and vigor, closely organized and highly adapted to its great purpose of forming Catholic leaders and of using the mighty devotion to the Mother of God to fill them with such an inward life of Catholic fervor as will overflow in all manner of good works, then no care in choosing a Director or effort in training him will seem excessive. To be a worthy Director of such a body is a sublime and fruitful apostolate.

CHAPTER XIX

THE SODALITY COUNCIL

"TO ASSIST the Father Director in the government and conduct of the Sodality there exists a body of Sodalists, ordinarily composed of a Prefect, two Assistants, a Secretary, six or more Consultors, an Instructor of Candidates, and a Treasurer. These are called the Major Officers and alone constitute the Council." (Rule 18.)

It has been made clear in a previous chapter that the widest authority over the Sodality and its work has been confided to the Director thereof. This is to insure peace and stability and to vindicate the principle of authority. Early experience had shown that unless the Director could at need control his Sodality, some turbulent spirits would be sure to cause difficulties and ruin the harmony so necessary for effective work. But this great authority is not meant for every-day use. On the contrary, the Director should be particularly cautious in his dealings with his Sodality to avoid shows of authority and high-handed proceedings. He should be as democratic and persuasive as possible and should look on an appeal to his authority as a last resource very seldom to be employed. This remark is particularly in point when speaking of the relation between the

Director and his council, whose membership and functions are spoken of in this rule.*

THE MEMBERSHIP OF THE COUNCIL

This body, according to the rule, is "ordinarily composed of a Prefect, two Assistants, a Secretary, six or more Consultors, an Instructor of Candidates, and a Treasurer." The titles of all these officers are sufficiently familiar except perhaps that of Instructor of Candidates, a most important office and one which should exist in every Sodality. Sometimes the prefect is called president, and the assistants, vice-presidents. The number of consultors varies greatly but in general it has been found advisable to make it bear some proportion to the numbers of the Sodalists. Thus, where the Sodality is divided into bands of about ten members a consultor is sometimes put in charge of each band, this bringing the number of consultors up to a figure which is about one-tenth of the entire membership. The council is thus representative of the whole body of the Sodality and care should be taken that none of these officers should hold their posts for any reason save that of merit and capacity. To appoint or retain an officer for any other reason than the good of the Sodality, is an injustice to the Sodalists which any Director will shrink from.

THE IMPORTANCE OF THE COUNCIL

Since the council is a representative body, the dealings of the Director with it will be reflected in the whole life of the Sodality. If he

*See also, "Children of Mary," the Chapter: "The Sodality Officers."

uses the council as he should, as a means of government through which his own influence is distributed throughout the Sodality, he will save himself much useless labor and preserve the interest and initiative of the members. If he puts aside the council or allows it to become a mere appendage and formality, he will defeat his own purpose and will depart radically from the spirit of government traditional in the Sodality.

Much depends, therefore, on the relation between the Director and the council. It is a notable point in the earliest Sodality rules that while they, too, gave great powers to the Directors, as do the present Common Rules of 1910, they still, as is remarked in "Documents" (No. 223), give great prominence to the prefect: "Especially in the rules common to all the members he is put forward as the one to obey, and the one who is responsible. But it would be a very superficial study of the first Common Rules, which would rest here. One must add to the above regulations those which entirely and absolutely subject the prefect to the Father Director in all the details of management." Thus, these first rules, while maintaining all the authority of the Director, gave the prefect a position of importance and dignity. In the following editions of the rules, it was the Director who was oftenest spoken of and whose authority was most often referred to.

HAS THE ESTEEM OF THE COUNCIL GROWN LESS?

This is a significant change, and one may ask whether a similar alteration has not taken place

in the constitution and methods of Sodalities, and whether the importance and dignity given by Directors of old to their council and which has so great an effect in keeping up the vigorous life and democratic spirit of these old Sodalities has not in too many cases given way to a tendency to put the prefect and his council too much in the background and to give them too little real share in the government of the Sodality.

Where this is the case it is much to be regretted. Particularly in Sodalities of mature persons, especially of men, a tendency on the part of the Director to assume the charge of everything and to take the reins in his own hands to the exclusion of everyone else, has a most deadening effect on the Sodality and drives out of it or makes passive precisely those whose initiative and energy are most precious in the Sodality's work. Do what he may to give others initiative and to put responsibility on the shoulders of the officers, the Director will still have enough to attend to and will find a large enough residue of effort called for on his part. If, then, he does not employ the council in government, he will be swamped with unescapable details and will be unable to do half of his work, while the Sodality will miss the stimulus and life which comes from shared responsibility and initiative.

THE PURPOSES OF THE COUNCIL

The purpose of the council is defined in the rule as being "to assist the Father Director in the government and conduct of the Sodal-

ity." This is a very wide commission, and thus the council may be useful to the Director in a great variety of ways. He has also the power, as the latter part of the rule declares, to increase the council according to his needs. "When circumstances render it advisable, the Director will appoint vice-officers, a Vice-Secretary, a Vice-Instructor, a Vice-Treasurer, or others entirely new, and can give to the Sodalists who hold these offices the character of Major Officers." Even the creation of entirely new officers is thus suggested to the Director when he finds need for them, and he may include these new functionaries in the circle of his council. The extraordinary adaptability and flexibility of the Sodality is here once more in evidence. Even the most highly organized Sodalities which carry on a variety of sections and have, therefore, to provide an array of competent officials, may readily modify the organization of their council to allow for any exigency. On the contrary, the other Sodalities whose affairs are few and simple, may express their own needs in the simplicity and modest limits of their council.

THE GROWTH OF THE COUNCIL

So, too, as the Sodality expands, the council may constantly keep pace with its growth. For each new band of Sodalists a new consultor may be appointed who at once takes his place in the council. When some very important section is organized, the president thereof, may if necessary or expedient, be made a council member and given whatever title the Director may pre-

fer. He will thus take part in the deliberations of the council and can speak up for the work in his charge when he considers it advisable, and give advice according to his special information. If the occasion for that particular section passes, and the Director thinks it well to abolish the section, he may also, if he wishes, abolish the office which he has created, and thus reduce the number of the council in accord with changing conditions.

The rules mention explicitly that "the Officers of the Council, like the Minor Officers, hold their powers to the extent and under the conditions determined by the Director granting these powers, and they remain subject to his authority, individually and collectively, in the discharge of their duties." This great authority is, as we have said before, granted not for ordinary use, but against an emergency. It would be a very unwise Director indeed who would presume on his authority to domineer over his council and disregard their advice and opinion. The Sodality is a voluntary society and he would soon find himself deserted by the very persons whom he should be most anxious to keep in the Sodality, and to use effectively for its interests. This is especially true of Sodalities of more mature persons, but it holds also even of students' Sodalities, where the members ought to be trained betimes to bear responsibility and to exercise initiative in Sodality affairs.

In the meetings of the council, then, the Director ought to give the Sodalists as large a scope as possible and show himself anxious to hear

the opinion of all, and considerate of each one's sentiments. He should explain clearly the matter in question so that all may have sufficient information to form an opinion, and where some point of great importance is to come up for discussion, it is well to mention it at a previous meeting so that the members may think over and discuss it before the time when a decision is to be made.

WHEN NEW MEMBERS ARE TO BE RECEIVED

The rules mention a special occasion when the council is to be consulted. Rule 26 declares: "When the time for the solemn reception of Candidates is approaching, the Director will lay before the Council the names of such of them as in his judgment are fit to be received, and will bid the Officers in the Council to express their opinion candidly and to make any objection there may be to the proposed admission. Having regard to the observations of the Council, the Father Director will decide as he thinks best as to each Candidate, whether to receive him among the Sodalists, to require a longer probation, or to exclude him entirely from the Sodality." Though this particular occasion receives, by reason of its importance, special mention in the rules, because the admission of new members is of such vital importance to the Sodality, it is clear that a multitude of other occasions for consulting the council will continually arise in an active Sodality.

The Director will do well to prepare beforehand what he has to propose to his council and reduce it to clear terms so that no time may be

lost. He should also insist that the members of the council do likewise when they have anything to propose, and should especially require the observance of the provision of rule 52, which directs, "When it occurs to one of them to propose in Council something that might bring serious difficulty, let him beforehand explain it in private to the Father Director. He will decide in his prudence whether it is well to propose and discuss the matter."

COPIOUS RULES OF THE COUNCIL

The importance of the whole subject of the council is to be judged from the fact that the rules give an entire article, number 7, consisting of rules 48 to 58 inclusive, to this subject of the officers of the council. These rules declare that the members of the council enjoy a greater dignity than the rest and should, therefore, excel them in the practice of virtue and the observance of the rules, that they should be very diligent in their office, should have recourse when necessary to the Director, to report to him on their administration, to consult him concerning doubts and difficulties which arise, and to receive new instructions from him, thus making themselves his faithful helpers in governing the Sodality.

They are to assist with voice and vote at the meetings which may be called either by the Director or by the prefect under the Director's order. To be considered a decision of the council, a resolution must have received a majority vote and then be approved by the Director, and duly announced. Even an unanimous vote of

the council is not valid without the Director's approval. The members of the council should clearly and candidly state their opinions on the matters proposed to them. "Let them never presume," says rule 51, "to impose their own ideas, nor act through motives of self-love or personal advantage, but have regard solely to the greater glory of God and the spiritual good of the Sodality."

THE POSITION OF THE PREFECT

The prefect is the first in authority among the officers "and is, so to speak, the right hand of the Father Director. Along with him he presides at meetings and, with due subordination to him, takes part in everything regarding the government of the Sodality, and especially in the question of the admission and dismissal of Sodalists." (Rule 53.) The rules outline also the duties of the other officers, the first and second assistants, the secretary, instructor of candidates and treasurer. The functions of the members of the council are summed up in the following words of rule 56, "The members of the Council, as their name indicates, are consultors not only in meetings of the Council, at which they are present with deliberative vote, but also in private when called upon by the Director or the Prefect. In order to give reliable advice, let them be careful to become acquainted with the Sodalists, as far as they can, and be familiar with whatever concerns the Sodality. They should on all occasions bear in mind, as it refers especially to them, what was said about Officers in general, touching the

avoidance of party spirit and the necessity of a right intention in giving their opinion."

THE COUNCIL'S KNOWLEDGE OF THE SODALITY

One sentence in the paragraph just quoted deserves particular emphasis. It is the one in which the members of the council are exhorted to be careful to become acquainted with the Sodalists as far as they can and to be familiar with whatever concerns the Sodality so as to be able to give reliable advice. If the Director chooses his officers carefully and uses them prudently, he will find them an admirable aid in getting in touch with the conditions and needs of all the Sodalists and of the Sodality in general. Particularly is this true, if, as we have suggested, the Sodality is organized into bands of about ten members and if over each band one of the major officers, usually a consultor, is appointed. Each consultor can then keep in close contact with the ten members of his band, especially if the bands are arranged so that all the members are drawn from the same neighborhood. The consultor can speak to the members of his band, learn their needs and wishes and then in council can represent whatever he thinks proper of what he has heard and observed.

All this supposes, of course, that the Director take great care to cultivate the confidence and activity of his council by giving them free opportunity to express their opinions, consulting them on all questions which relate to the welfare of the Sodality and respecting and profiting by their counsel. Providing a good selec-

tion is made of the officers, it will be found that the more they are trusted, the more they will respond; and the more they are given scope for activities and initiative, the more interest they will show and the greater will be their exertions in behalf of the Sodality. Men and women, and boys and girls for that matter, are usually inclined to try to rise to what is expected of them. If they are put in a subordinate position and deprived of initiative, they will not be inclined to make very earnest efforts. But if they are depended on and left to accomplish what they consider to be a worthy task, they will usually strive to do themselves credit and justify the confidence placed in them. The council of the Sodality is no exception to this rule.

THE RIGHT USE OF THE OFFICERS

The rules go into some detail concerning the duties of each officer in particular. Clearly, how much or how little they will be allowed and encouraged to do will depend on the Director. Let us repeat that the more he does through them and the less in his own person, the more successful and effective his government is likely to be. The prefect is described as the "right hand" of the Father Director. He is sometimes called the president of the Sodality and this expresses rather well his duties. What the president is to a secular society, the prefect should be for the Sodality, a presiding officer who is a source of unity and encouragement to all activities and who has authority, or, to speak more correctly, influence second only to that of the Director himself.

The first and second assistant prefects are to help and coöperate with the prefect and to take his place if he is absent. Again, the extent of their activities will depend on the Director and the prefect, but their office should not be made a sinecure, and they should be actively employed in furthering some department of Sodality activities. Directors and prefects at times complain that their work is too heavy, and yet show a disposition to keep hold of the care of many things that they could divide about among the officers. If nothing else offers for the first and second assistant to do, they may each be entrusted with the forming of a section and then made presidents of it.

THE SECRETARY

The duty of the secretary is quite fully explained in rule 55.* He is to write the minutes, keep a journal, write and sign certificates of membership and diplomas, testimonials, letters, notices and other official documents, always under the direction of the Director and prefect. This rule concludes with the remark that "the minutes of the council, the general journal of the Sodality, and the enrollment of the Sodalists should be in three distinct books which should not be lacking in any Sodality." This remark is important. Indeed the whole office of the secretary is of great moment. By keeping a good record of the history of his Sodality, he will leave those who follow him valuable historical material. His faithfulness in sending out notices and in answering letters has much

*See, "Children of Mary," the Chapter: "The Sodality History."

to do with keeping up the interest of the members, with keeping in touch with absent members by correspondence and continuing for them the good influence of the Sodality.

THE INSTRUCTOR OF CANDIDATES

The duty of the instructor of candidates is likewise of very great moment and is described in rule 57 as being "to direct the Candidates and instruct them in the customs and spirit of the Sodality, during the time of probation which precedes their reception into the Sodality." * This supposes in the instructor himself a thorough knowledge of the Sodality spirit and in particular of the rules. He should make a study of the best and most recent books on the Sodality and confer with the Director about his doubts and difficulties until he has himself mastered the subjects he is supposed to impart to the candidates. The failure of some Sodalities to achieve their purpose is due in part to the ignorance of the members concerning the true spirit and requirements. If they are allowed to enter the Sodality without being well instructed in these, they will hardly take the trouble to learn them afterward. Hence care should by all means be taken to have a good instructor of candidates, and the Director should oversee his work and make sure that, before the candidates are admitted to membership, they have right and sufficient ideas about the nature and end of the Sodality.

The rule directs the instructor of candidates

*See "Children of Mary," the Chapter: "Before the Final Reception."

to let the Director know what he observes in them: "Let him communicate to the Father Director what he observes about the Candidate's behavior in the Sodality and out, so that the Director may be able, with better knowledge of the case, to grant, put off, or deny the final reception." This is only another instance of the way in which the Director should make use of the help of the officers in dealing with his Sodality.

THE DUTIES OF THE TREASURER

Finally, rule 58 speaks of the duties of the treasurer of the Sodality: "The Treasurer collects the alms or fixed contributions of the Sodalists and benefactors, ordinarily keeps in deposit the money of the Sodality, and on the order of the Director or Prefect pays the expenses of the Sodality. Let him be careful to keep his books and papers very clear and accurate, and to act in all the details of his administration as a faithful steward of the little treasure of Our Lady entrusted to him." Little is to be added to this detailed direction. It suggests the reflection, however, that money matters should always be a secondary consideration in the Sodality and that it should never be made a collection agency nor suffered to degenerate into a mere means for promoting bazaars or making campaigns for funds.

These are good works, to be sure. The danger is that they are so important in a parish, that they may be suffered to monopolize the attention of the Sodalists and to crowd out still more important things. The office of the treas-

urer, then, though of great moment, and to be filled with exceptional care, should be governed by the principle that the work of the Sodality is to be aided but not dominated or controlled by financial considerations, and that its funds are to be dispensed as a help to its work and not suffered to become a hindrance or a cause of trouble.

This concludes the list of major officers which every Sodality is supposed to have. The duties of such new officials as the Director has authority to create and join to the council will depend on him. Two things are to be recommended. The first is, that the duties and powers as well as the sphere of action of these new officials should be clearly defined; and the second, that these should be so arranged as not to conflict with or hinder those of the other officers.

CHAPTER XX

THE MINOR OFFICERS

"THE Minor Officers, such as Sacristans, Recorders, Librarians, and Readers, have duties that are purely executive, though some of these are of great practical importance. More or fewer of these offices are created according to the Sodality's need." (Rule 19.)

THE IMPORTANCE OF THE MINOR OFFICERS

Though, as the rule states, the minor officers of the Sodality have duties that are purely executive, and for this reason they are called "minor" in distinction from the officers of the council who bear part of the responsibility of government, still these officers are of moment for the work and well-being of the Sodality. Here, as in the case of the major officers, the Director can multiply officials according to the needs of the Sodality and can even give them new names and create new offices according as occasion shall require. "More or fewer of these offices are created according to the Sodality's need."

The importance of the minor officers is to be inferred from the circumstance that an entire article, number 8 of the rules, containing seven rules from 59 to 65 inclusive, has been devoted to them. The minor officers, declare the rules, should, like the major officers, be distinguished

for piety and love of the Sodality. They should discharge their duties with earnest zeal. They should visit the Director more or less frequently according as the work entrusted to them requires.

THE SACRISTANS OF THE SODALITY

The rules then enter into detail and it is quite clear that they have in mind a Sodality of some magnitude and importance in outlining the officers required for its work. Thus, rule 60 declares that the Sodalities shall have at least two sacristans: "their duties shall be to prepare the chapel for the Sodality meetings and to procure what is necessary for the use of the Sodality at its services or at religious functions." The appointment of two sacristans is doubtless designed not only to ensure prompt preparation, but to provide that in case one is indisposed or unable to attend the meeting, there shall be a second at hand ready to do the work.

This is the more necessary because not only the immediate preparation of the chapel for the Sodality meetings is in charge of these sacristans, but they are also to procure what is necessary for the use of the Sodality at its services and religious functions and so the remote preparation is also in their hands. Since the order and attractiveness of Sodality ceremonies have much to do with good attendance, the office of the sacristans is an important one and they should be well chosen and carefully instructed and should be kept diligent in their duties by the interest and encouragement of the prefect and Director.

THE TWO OR MORE RECORDERS

Rule 61 declares that it is very necessary also to have two recorders or, if required, more. These recorders are to have a book properly arranged with the names of all the Sodalists and candidates and to note each time the attendance of everyone or the reasons for his absence approved by the Director. Experience shows that this diligent, careful record of attendance is of extraordinary importance in securing the constant presence of the Sodalists at meetings. The fact that each one feels that his presence or absence will be remarked and recorded is an incentive to attend or to give one's excuse promptly in case of failure to be present. Then the Director or some officer appointed for the purpose may make it a point to see the absent members during the week and remind them of their failure in attendance. But if records are not carefully kept, it is impossible to follow up the delinquents.

Some Directors have devised ingenious and practical ways for neatly and quickly taking this record of attendance. One method is to have each consultor look over his own band and report absences to the recorders. If every band is given a fixed place, and if the consultors are seated next the aisle, they can hand their list of absentees to the recorders as these latter walk up the aisle to collect them. In the well-known Young Men's Sodality of Basle, in Switzerland, the Director of the Borromaeum showed us his lists of membership mounted neatly on large heavy cards, each one capable, as we remember,

of containing about fifty names. These cards were hinged together at the side by flexible cloth so that they could all be folded together like a volume when not in use. By unfolding such a series of hinged cards, the recorder has all the names of the Sodalists before him at once and can single out at a glance the name of the member he is looking for and jot down after his name, in the space provided for the purpose, the record of his attendance, whether he went to communion or not, etc.

In a church at Montreal the Director of the Young Men's Sodality exhibited another interesting plan. At the entrance to the Sodality chapel is a rack arranged for the reception of small cards about an inch and a half by two inches in dimensions on each of which appears in alphabetical order, the name of a Sodalist. The rest of the card is divided into squares for the record of attendance. As each enters the chapel the recorders remind him to take his card from the rack. The cards which are unremoved may then be marked for non-attendance and the names taken for notice and reminder. On leaving the chapel every Sodalist, in passing by the recorders, must hand them back his ticket which is then marked for attendance and replaced in the rack. Then the Director, by glancing over the rack, may see in a moment who has been absent and at how many meetings.

THE SODALITY READER

Rule 62 next outlines the duties of the reader, who "has charge of the spiritual reading usual

at the services of the Sodality, as also of the announcements of the Saints and notices for the week, where this is customary." The qualifications for this office are evidently a good voice, a clear enunciation and the habit of a correct pronunciation. Good reading adds greatly to the interest of the proceedings, especially when it is the custom to have reading of a spiritual book for a short time during the meetings.

THE LIBRARIANS AND THEIR WORK

Rule 63 describes the duties of the librarians, of whom one or more shall be given charge of the Sodality library. "On the days and at the hours appointed they shall tender the Sodalists the catalogue of books belonging to the Sodality, deliver to them the books they call for, and restore to their place the books returned." The office of the librarians is of great importance and they should be well chosen and carefully trained. More and more importance is attaching to the dissemination of good Catholic reading and there are few means more important for this than the Sodality library. For this reason, we think it well to treat of the work and opportunities of the library and its librarians in the succeeding chapter. The great principle here to be kept in mind is the principle of service. To this all methods should be directed, and if existing customs tend to hinder the circulation of books and thus to defeat the purpose of the library, they should be done away with without fail and without delay, and effective means substituted for getting as many people as possible to read as many good Cath-

olic books as possible. A more detailed study of this subject will be given, however, under the special heading "The Sodality Library."

SODALITY VISITORS OF THE SICK

Rule 64 suggests that as the Director and prefect cannot, themselves, frequently visit the Sodalists who may be ill, "it will be necessary to name Visitors from among the most zealous and prudent to coöperate in this pious duty." Those who are named Visitors should esteem themselves fortunate in being appointed for such a duty since to visit the sick is in itself a charming and meritorious work of charity. For the Sodalist there is an indulgence of seven years and seven quarantines "every time they visit the poor, or the sick, or the imprisoned," and again "every time they pray for the sick or for the departed." The rule requires in these Visitors the qualities of zeal and prudence. Zeal is necessary for them both to keep them faithful to their duty and to make their visits to the sick truly profitable and the occasion of spiritual help to the poor patient. Prudence is no less needful and a tact which shall temper and sweeten whatever spiritual advice or urging they may have to offer to the sick.

"The Visitors," continues the rule, "should try to make their visits pleasant to the sick, and by their spiritual conversation afford them help and consolation." Some previous advice and instructions by the Director will aid greatly toward fitting the Visitors for their really important charge. If their visit to the sick is a mere formal call or only a friendly and social

chat, they will indeed have done something. But if they know how to weave some edifying suggestions in their talk and, without appearing to preach, if they can leave the sick man some holy thoughts and motives for patience and love, they will have done a good work indeed. Such tactful and prudent suggestions, coming from one of his fellow Sodalists, may impress the sick man more than the same sentiments in the mouth of the priest. The Visitors may also offer to bring books to the sick man, and to come and read to him (if need be and their own leisure allows it) and in other ways may be of help and consolation to those whom they visit.

PRAYER FOR THE SICK

They should also pray for the sick. "Let them pray themselves for them," continues the rule; and in some instances the suggestion might be welcomed by the sick man to say some prayers with him, some decades of the rosary or a part of the office of the Blessed Virgin. It would be an act of charity also to remind fellow Sodalists of the illness of their brother in the Sodality and to ask their prayers. "When the sickness becomes serious," continues the rule, they are to "see that the same is done in the Sodality" as a body.

It is their office also to call the attention of the Director to the state of anyone in the Sodality who becomes seriously ill. "In this case," concludes the rule, "let them immediately notify the Director, so that the sick may be fortified in time with the Sacraments." This latter direction is particularly appropriate to the case

of Sodalities in a large parish where the Director is commonly one of the pastors and will be very glad to be notified in due season of the serious condition of the Sodalist so that he may be fortified against the danger and not left without the last sacraments until he has become unconscious or lies in extremity. The fullness with which the duties of this official are mentioned in the rule gives indication of their importance. It is to be feared that too many Sodalities have neglected to develop this office and have thus deprived sick Sodalists of a source of consolation and edification, and the Sodality of a means of practicing a tender and appealing charity.

OTHER OFFICES MAY BE CREATED

This article concerning the minor officers concludes with rule 65, which declares that the Major and Minor Officers described in these rules are common to all Sodalities. Thus, it is expected that these officers at least be appointed or elected and duly trained and launched upon their respective works. Experience has shown that even ordinary Sodalities need this much organization and division of labor, and should possess a prefect, first and second assistants, a secretary, instructor of candidates, treasurer, and consultors, who make up the major officers, as well as two or more sacristans, two or more recorders, a reader, one or more librarians, and as many visitors as may be necessary, this latter group constituting the minor officers.

"If others are created in some Sodalities because of particular need, their character, pre-

rogatives, and duties shall be determined by the Director of each Sodality, who alone has the right to create them." It is to be noted that these new officers, though their creation is left to the discretion of the Director, are to be created because of some "particular need."

THE WHOLE ORGANIZATION TO BE PRACTICAL

There are no merely honorary officers in the Sodality, and there should be no sinecures among the posts distributed by the Director. What the new officers are and what their title shall be depends entirely on the judgment of the Director who will, of course, be guided by circumstances and by the advice of his council and will not multiply officers needlessly. The whole organization of a Sodality should be eminently practical and everything should be coördinated and arranged so as to reach more surely the end proposed. If this simple principle is kept in mind, the whole scheme of the Sodality may be modified and adjusted according to circumstances, each officer being given just that share of responsibility and care which he can conveniently carry, and the burden being evenly distributed among all so as to leave the Director as much time and energy as possible for the indispensable work which he only can accomplish.

CHAPTER XXI

THE ADMISSION OF CANDIDATES

"THOSE who wish to enter a Sodality of Our Lady will address their application to its Director, who alone has authority to admit. To apply for admission, Candidates shall, if possible, get some Sodalist to propose them. Candidates should especially be persons of irreproachable conduct, and have the age, condition of life, profession, etc., that are requisite in the Sodality which they seek to enter, and they must be resolved upon being faithful in the observance of the Rules." (Rule 23.)

AN UNFORTUNATE VARIANCE OF STANDARDS

The question of admission is of extreme importance to the Sodality. An unfortunate variance exists among Directors as to the standards required for admission. This difference results in great harm to the Sodality because too great laxity in admitting those who are not fit to be Sodalists lowers the standard of the Sodality and sometimes makes it contemptible. Where this low standard is followed in many Sodalities of a given locality, the good name of the Sodality suffers and its true ideal is obscured in the minds of the faithful. Where, on the contrary, too rigid a principle of exclusion is adopted, the Sodality is injured for the

opposite reason. It becomes too close a circle and loses members who would have been a true credit and would have aided its expansion and work.

This latter abuse is, it must be confessed, very rare among us. Ordinarily, Directors are rather tempted to let down the barriers too easily and to sacrifice the standards of the Sodality for the sake of numbers. This fallacy of numbers—the tendency to estimate the success of a Sodality by the length of its roll of membership or by the number of heads which it can count at meetings—has been the undoing of more Sodalities than one might imagine.

It is essential, then, to form a right and clear notion of the qualifications for admission into the Sodality, so that the Director may avoid either of these injurious extremes. He should be sufficiently exacting to secure a body of Sodalists who are capable and willing to carry out the idea of the Sodality, and large enough in his welcome to include everyone who gives solid hopes of becoming a worthy Sodalist.

PARAMOUNT INTERESTS OF THE SODALITY

The interests of the Sodality, in this matter of admission of candidates, must have precedence over the interests of the individual applying for membership. The Sodality is composed of members who have, so to say, vested rights and who may justly expect that the society to which they belong be kept up to the standard proposed in its rules, documents, and traditions. Besides, the Sodality itself as an ecclesiastical society duly approved by the Holy See

and erected by competent authority may be said in a wide sense to have rights of its own to its good name and to the continuance of its noble and worthy traditions. Now, the interests of the Sodality require that a proper selection be made of those who are to become members. Laxity in the matter of right selection injures the good name of the Sodality in general.

When, therefore, an individual applies for admission who is fairly sure not to be a creditable member, but who will probably be benefited personally by membership, such a one should not be admitted. Still less should anyone be taken into the Sodality whose reputation is bad and whose admission would therefore publicly harm the good name of the Sodality. "Candidates," says the rule, "should especially be persons of irreproachable conduct." The word "irreproachable" is very significant. It describes one against whose conduct, character, public standing, there is no blot. "Without reproach" should therefore be a description which applies to every member of the Sodality, and no one should be admitted in whose regard the expression is not justified.

THE CAPACITY AND GOOD WILL REQUIRED

To be without reproach is, however, a negative qualification. Something more is required in those who are admitted to the Sodality. This further requirement is indicated in the rules, which declare that candidates who wish to enter the Sodality "must be resolved upon being faithful in the observance of the rules." This phrase "faithful in the observance of the

rules'' requires in the candidate, for admission, the capacity and good will to live up to the spirit of the Sodality, which is formulated and explained in the Common Rules of 1910. These rules, as we have said in another place, are not all of equal importance. Some of them have to do with good works or devotions which are recommended to all, but which all are not able, by reason of various circumstances, to practice constantly or in the same measure. But taken as a whole the rules express an ideal and spirit, and the ability and readiness to live up to these to a reasonable degree is required of the candidate for admission.

We have already endeavored to formulate and describe this spirit in several passages of these considerations on the rules. In the first rule, we find the ideal of the Sodality outlined with sufficient clearness. ''The Sodality is a religious body,'' neither a pious confraternity merely, nor a social club, ''which aims at fostering in its members an ardent devotion, reverence and filial love toward the Blessed Virgin Mary.'' The willingness and desire to practice this devotion and to become in a special way a child and client, an imitator and champion of the Mother of God, is essential for the candidate. But this devotion is to be the means of cultivating in the Sodalists an exemplary Catholicity. ''Through this devotion, and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name, good Catholics.'' The candidate must, therefore, have the good will and capacity to cooperate also with this further purpose of the

Sodality and to become an exemplary Catholic. The terms of this exemplary Catholicity are further explained in the rules. The Sodalists must be "sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked."

THE THREEFOLD ZEAL REQUIRED

A threefold zeal is thus required of the Sodalists: First, zeal for sanctifying themselves, each in his state of life; second, zeal to save and sanctify their neighbor as far as each one's condition in life permits; third, zeal to defend the Church against the wicked and by implication to extend that holy Church and promote the interests of God's kingdom. Those, therefore, who are admitted to the Sodality, should be apt and willing subjects for this threefold zeal. If they do not already experience it in their hearts they should at least have the wish to be enkindled with that holy fire. One who is evidently not capable or willing to be enlisted in this threefold apostolate of personal goodness, the help of the neighbor, and the defense of the Church, is not a proper person to be received into the Sodality, because he evidently is incapable of living up to its spirit and requirements.

It is not to be demanded that the candidates for the Sodality should already possess to a very great degree this threefold zeal. The rule declares that the Sodality, through devotion to

the Blessed Virgin, "seeks to make" the faithful zealous for this threefold end. It is the business of the Director and officers of the Sodality to cultivate this spirit in the members. But unless those members have some aptitude and willingness to receive what the Sodality seeks to give them, the efforts of Director and officers will be in vain. Hence the very notion of a Sodality rightly understood involves careful selection of the Sodalists.

THE ANSWERS TO SOME DIFFICULTIES

All this stands to reason, once the authentic purpose of a Sodality is understood. If anyone objects that we have required too much, we can only point to the rule and declare that one can hardly require less, if we are to live up to the idea of a Sodality. If he goes on to complain that this will exclude many persons who would profit by being Sodalists, at least to the extent of being encouraged to go to communion once a month with the Sodality, we can only answer that the Sodality, according to the official documents, is not meant for such persons, that its members should be ready to do more than go to communion once a month and that the taking in of all sorts of people merely to get them to monthly communion has worked great harm to the Sodality. There are many ways of promoting monthly Communion without turning the Sodality away from its rightful purpose. The rights of the Sodality come first in selecting its members, and secondary ends ought not to be served at the expense of Sodality traditions, documents, and rules.

The fact that it is a good work to procure this or that advantage to the parish or the people, does not justify changing the purpose and spirit of the Sodality to achieve that end. Because monthly Communion needs encouragement, one is not in the right to take into the Sodality every one who needs to be encouraged to monthly communion. This may be done through a section of the Sodalists. One may say the same of promoting parish entertainments, organizing good works and making collections. The Sodality's interests and true spirit should not be sacrificed for these ends. They may all be attained by means of sections or committees of the Sodality and others, not Sodalists, may be admitted to these sections and share in their work.

THE RULES REQUIRE PICKED MEN

Sodalists, by the very terms of the rule, are supposed to be picked men, exemplary Catholics. "There can be no question," said Father Doyette, S.J., to a large audience of Sodalists at Rheims in 1885, "that the Sodality was not established to be a refuge for weak men, where they might be taken in and sheltered from temptation; nor is it satisfied if its members only do or refrain from doing what they are bound to do or omit under pain of mortal sin. It seeks a higher result than this; it aims at more perfect things. It urges and sweetly impells all its members, whoever they may be, young men, fathers of families, citizens, magistrates, merchants, masters and workmen, servants, students, to aim at Christian perfection

according to the manner and scope of each one's state of life. It builds up among these a picked and perfect body of men, trained to all piety and virtue, so that it may the more easily change the whole face of civil society to the likeness of Christ. This is the most noble object of our sweat and effort, to this end all our labors must aspire."

The objections commonly brought up against the careful selection of members are first, that precisely the ones who need most the influence of the Sodality are those who are excluded if these qualifications are demanded, and second, that such selection diminishes the numbers and, therefore, the apparent success of the Sodality. So far as concerns the first objection, we have answered it already. Besides, if the Director wishes to have a Sodality worthy of affiliation with the Head Sodality of the Roman College, he should abide by its traditions and rules. These require selection, as we have explained. To act otherwise would be to have a society which might be called a Sodality, but would in fact be unworthy of the name. If the Director wishes to take in anyone, irrespective of his qualifications, he should change the name of his society or establish another organization suited to receive everyone.

THE FALLACY OF NUMBERS

As to the second objection, that fallacy of numbers which we referred to before and which makes the success of the Sodality depend upon the number of its members, a similar reply is to be given. Numbers are not the test of a

good Sodality, and to think so and to act on that opinion is injurious to the Sodality. In point of fact, if the Director is content to begin with those whom he finds truly qualified to be Sodalists, even though they be few, and will then build up gradually and with care a good Sodality, he will find that the numbers will grow and grow until even from that standpoint his Sodality will be a credit to him. But to proceed to force up the numbers at the expense of the quality of the Sodalists has proven ruinous to the success of the Sodality. Indeed, no matter how many names the Director may get on his roll, if these are not truly Sodalists, that is, possessed of the spirit and ideals of the Sodality, he has not in fact a Sodality at all, however much he may call it by that name.

Hence what we have said is not really a restriction on the Sodality. It amounts simply to this, that the Director is to take all those who are fit to be Sodalists. If they are not fit to be Sodalists, by no stretch of the terms can they be said to make up a Sodality. They may form a crowd with the name "Sodality," but that is quite another thing from the reality.

Withal, it rests in the discretion of the Director to decide in a given instance whether the applicant is qualified to become a member of the Sodality or no. The following rule recommends, and it is a very important point, that "before the final reception there shall be a probation of not less than two months. During this time, the candidate is obliged to fulfill, without exception, all the duties which the Sodality imposes on its members." This is, of

course, meant to give the Director and officers an opportunity to test the fitness of the applicant and his sincerity and spirit of fidelity and perseverance. In case of doubt, the time of candidacy may be extended. Everyone, then, who has a good reputation, may be taken as a candidate and those only received who qualify as members.

THE CONSULTATION WITH THE COUNCIL

Rule 26 directs that "when the time for the solemn reception of Candidates is approaching, the Director will lay before the Council the names of such of them as in his judgment are fit to be received, and will bid the Officers in the Council to express their opinion candidly and to make any objection there may be to the proposed admission." After this consultation, however, the Director remains quite free, as the rule goes on to say, to "decide as he thinks best as to each candidate, whether to receive him among the Sodalists, to require a longer probation, or to exclude him entirely from the Sodality."

Finally, the rule calls attention to the fact that "candidates should have the age, condition of life, profession, etc., that are requisite in the Sodality which they seek to enter . . ." When a Sodality is established for a special class of persons, the general rule is that, as is declared in rule 29, "into a Sodality of one class or state of life no one of another class or state of life can be admitted, unless the Director, for good reason, judges otherwise." Thus, when the application for erection and affiliation is

made, it is necessary to specify for whom the Sodality is intended. The blank furnished for the purpose contains the petition to the Ordinary "1.—to erect canonically a Sodality of————————" in this blank space must be written the class of persons for whom the Sodality is intended, as, for young men, married men, young women, nurses, etc. It is allowed to designate "men and women" as the persons for whom the Sodality is intended. But whatever designation is made, it should thereafter be observed and, generally speaking, only those should be admitted to the Sodality who are described in the petition.

ADMISSION OF MEMBERS OF ANOTHER CLASS

The rule itself implies that if "the Director for good reason judges otherwise," he may, nevertheless, admit a person into the Sodality who is not of that class for which it was established. This rule is confirmed by a decree of the Sacred Congregation of the Council issued on the 10th of May, 1910, and quoted in the "Documents" (No. 306), which says, "The Director of each Sodality may, for some good reason, receive into a Sodality specially erected for youths, an adult or the father of a family and vice versa. The same regulation holds good also in Sodalities of women." This same decree goes on to say that "the required good reason will be more easily allowed to exist if anyone who changes his state of life (for example by entering the state of Matrimony) wishes to remain in the Sodality, and if no other

Sodality of the Blessed Virgin suitable to receive him exists in the place."

It is according to the spirit and traditions of the Sodality that, where possible, separate Sodalities be established for different classes of persons. Rule 4 declares, "The Sodality of Our Lady has been established for all the faithful. But its form of organization is best kept and its ends are most efficaciously reached if separate Sodalities are established for separate classes of people differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, workingmen, etc." This provision arises indeed out of the very nature of the Sodality, which is not merely a pious union, but a religious body which aims at making its members exemplary Catholics each in his state of life. Hence as is explained in detail in the conference on this rule, separate Sodalities for different classes are recommended. So flexible, however, is the organization of the Sodality and so adaptable to conditions, that while in a large parish it can supply various Sodalities for all the complex needs of the people, still in country parishes or small centers one Sodality may be erected for all alike and thus the varying requirements of modern conditions may be met by plans carefully adapted to each local need. Pastors who are engaged in building up their parish organization and wish to organize new Sodalities, will do well to study conditions very carefully and to decide just what arrangement of Sodalities will best suit their necessities.

CHAPTER XXII

THE RECEPTION AND DISMISSAL OF SODALISTS

"THE Director of the Sodality can, in particular cases, dispose with the formalities prescribed for reception. It is, in fact, absolutely speaking, sufficient for the validity of this act that one who has power to receive and he who is to be received should manifest their formal will in the matter by some outward sign." (Rule 28.)

"The solemn reception of new Sodalists will take place twice or oftener in the year, on the titular feasts of the Sodality, or on some other principal feasts of Our Lady." (Rule 25.)

"The solemn reception of Sodalists will take place in full meeting, the Prefect, the Secretary, and the Instructor of Candidates assisting in the ceremony the Father Director, who receives." (Rule 27.)

THE ESSENTIALS OF A VALID RECEPTION

We have put first, the rule which speaks of the simplicity of the conditions for a valid reception into the Sodality, because it is this which needs specially to be emphasized in dealing with the subject. Sodalists and Directors are sometimes concerned about formalities of reception which are quite accidental and have

nothing to do with validity. As the rule indicates, what is required for a valid reception is that the Sodality itself be duly erected and affiliated, that the Director be validly appointed, and that the candidate give some outward sign of a wish to be received into the Sodality, and similarly that the Director should give an outward sign of his intention to receive the candidate, here and now, into the Sodality. The Director should see to it that the new member's name is entered on the roll.*

These are the few and simple requisites for a valid reception. All else by way of formality and ceremony may be very useful for the devotion of the Sodalists and to make them realize the privilege of admission into the Sodality. But no more than has been described above is absolutely required for validity, and for participation in Sodality privileges and indulgences.

THE USEFULNESS OF A SOLEMN RECEPTION

The rule goes on to state (Rule 25) that the solemn reception should take place twice a year or oftener, and on the titular feasts of the Sodality or on some other principal feasts of Our Lady. It should be remarked that it has long been traditional in the Sodality to make the feasts of the Blessed Virgin occasions for solemn ceremonies. This has the advantage of giving the Sodalists added opportunity to manifest publicly their devotion to their heavenly Patroness and to increase that devotion by solemnizing her feasts.

*See note under Chapter "Appointment of Director."

The more beautiful and impressive these occasions can be made, the better, always taking care to suit the ceremonies and exercises to the taste, age, and circumstances of the Sodalists. It is emphasized in the rule, therefore, that in particular cases only, and, of course, for good reason, the Director can dispense with the formalities of reception. Even though the solemn reception is not necessary for validity, it helps greatly the spirit of the Sodalists and is worth the most earnest effort to make it a success.

THE MANNER OF HOLDING RECEPTIONS

Sometimes Sodalities have traditional ways of conducting the reception, and evidently each Director is free to arrange the proceedings as he thinks best. The rules do not give very extended details, but merely mention that the solemn reception shall take place in full meeting, that the prefect, secretary, and instructor of candidates shall assist the Father Director in the ceremony, and that the new Sodalists when called by the secretary, shall go to the altar and recite on their knees the Act of Consecration. The Director, or another priest delegated by him, shall then invest them with the medal, using for this the formula which is customary, and shall then declare them admitted to the Sodality, using the formula of admission printed in the rules. The form for a certificate of membership is also given to be signed by Director, prefect and secretary and it is emphasized that "the enrollment of the new Sodalists in the Sodality book is never to be omitted."

While these instructions are to be carried out, they still leave a wide margin of details to be filled in by the Director. Thus, some of the additional points that may be observed at will during the ceremony of reception, are the reciting of prayers and the singing of hymns in honor of the Blessed Virgin, the delivering of a discourse on the significance of admission into the Sodality, the nature of this holy society, the requisites for membership, etc. There may also be renewal of the Act of Consecration by all the Sodalists together, and this is much to be recommended as a very impressive feature of the program. Care should be taken that the one who receives, whether the Director or his delegate, should clearly declare the reception of the members into the Sodality. This declaration is contained in the formula of admission given in the rules. (Rule 27.) This formula, therefore, or some similar one, should never be omitted. We remember an instance where one good priest who was conducting such a ceremony had gone with great care through the rather complicated and lengthy formula of the ceremony of reception, as given in a Sodality Manual. After many questions, prayers, etc., he considered that he had gone far enough and when another priest arrived, asked him to speak to the candidates, saying, "I have just received them." The new arrival asked to what point in the ceremony he had come, and when it was indicated to him, he remarked that the other had left off precisely before the formula of reception and so had not formally received the candidates into the Sodality.

THE FORMULAS OF CONSECRATION

The question may arise as to which of the two formulas of consecration given in the rules is to be preferred. That of St. John Berchmans is much briefer, being shorter by some nine lines than the one ascribed to St. Francis de Sales. The longer formula contains, of course, much more matter and, besides, by its length gives more impressiveness and solemnity to the proceedings. For the rest, it includes almost all the substance of the briefer formula, but adds certain impressive details, the unworthiness of the client, the motherly care of the Blessed Virgin, the presence of the Guardian Angel and the whole court of heaven, the choosing the Blessed Virgin to be not only Queen and Advocate, but also Mother, the mention of the Precious Blood, these are touching thoughts and suited to stir up the devotion and fervor of those who are to be received.

Before the recitation of the Act of Consecration it is well briefly to explain its meaning, reading phrase after phrase and adding appropriate reflections so that the Sodalists as they recite it may thoroughly realize what it means and what they undertake in becoming Sodalists. Then it is customary in many Sodalities to have all recite the Act after the Director, he giving out phrase after phrase and the Sodalists and candidates repeating each in unison after him.

THE PROFESSION OF FAITH

In many Sodalities it is the practice to recite before the Act of Consecration the Profession

of Faith to be found in some manuals. "This was done," says "Documents" (Par. 320), "in the Cologne Sodality of Father Coster, in 1585." Father Vicar General Anderledy mentions "the further custom in some Sodalities, of promising never to enter secret societies." Since the recital of the Act of Consecration is the most important of all the ceremonies which precede the formal reception of the candidates, it should be attended to with special care and surrounded with particular solemnity.

THE SODALITY MEDAL

As regards the Sodality medal, the question is frequently asked by Directors and others, "Is it necessary to have a medal?" The answer is "No." While the Sodality medal is traditional and recommended in the rules, and while it has been enriched with indulgences, still this does not obligate a Sodality to have medals, if for some reason it is judged inexpedient to do so. Evidently too, in such a case, some other Sodality badge or emblem may be substituted. Thus, "Documents" (Par. 321), mentions that "in China, in place of the usual medal and ribbon, a little picture of the Annunciation, sewed on white silk, was worn."

Some Sodalities have struck a medal for their own use, others have adopted the miraculous medal of the Blessed Virgin or some other known form. It would be desirable to have a universal medal adopted by all Sodalities which have no particular preference, so as to secure a certain uniformity and harmony. Still more to be wished for, is the adoption of some general

badge or emblem by which the Sodalists can recognize one another. This might be made very unobtrusive so as to be remarked only by the Sodalists. In point of fact, a general design for a medal was proposed at Rome in 1909 and copies struck there. This at first had on one side the image of the Madonna of the *Prima Primaria* and on the other the emblem *I. H. S.* upon a flaming sun. This latter has been changed, in the medals issued by THE QUEEN'S WORK, to the image of the Sacred Heart, so that the medal now serves alike for a Sodality medal and a scapular medal.

We may quote at this place the following paragraph from "Documents" (No. 323). "The new Summary of Indulgences grants an Indulgence of 100 days each time a Sodalist kisses the Medal of Our Lady which is the badge of the Sodalists, and recites the prayer:

"Mary with her loving Son
Bless us each and every one."

This supposes that the medal "has the approval of the Ordinary and is blessed by the Director of the Sodality or his delegate." It is clear, nevertheless, that the concession lays no obligation on a Sodality of Our Lady to have a medal, if it prefers to have none.

AN ENROLLMENT FEE FORBIDDEN

As regards the asking of any fee from Sodalists for inscribing them in the Sodality, the following instruction of the Father General is to be found in "Documents" (Par. 1783-1784): "Just as erection and aggregation are to be

given altogether gratuitously, no payment being required, so also no fee can be demanded, properly speaking, for enrolling the Sodalists beyond what the particular rules of the place approved by the Ordinary may allow for expenses incurred for the diploma, for the ornament of the chapel, etc."

The question may also arise as to whether absent persons may be admitted and the answer is given (No. 318): "Usually no one is admitted into the Sodality in his absence, but such receptions, however, in extraordinary and single cases, would be valid." Neither can the faithful be enrolled into the Sodality without their being aware of it (No. 317), also S. C. Indulgences, Dec. 6, 1876.

MEMBERSHIP CERTIFICATE

It may be well to mention here also the custom prudently observed in many Sodalities of giving to each member a diploma or certificate of membership both as a souvenir of the occasion and continual reminder of the ideals of the Sodality, and as an evidence of membership in case this should be necessary. These diplomas should be beautiful in themselves and of a sort which the Sodalists will wish to frame and preserve in a prominent place in their household. There is no obligation to adopt this or that form of diploma, but it is desirable to have an excellent and uniform diploma so as to insure beauty and worthiness of design at a moderate cost to the Sodalists.

Smaller membership cards are also given by some Sodalities, which may be conveniently car-

ried in the pocket for use while traveling or whenever it becomes necessary to present evidence of Sodality membership. Much use could be made of such a card were the Sodalities in a given place thoroughly organized, as it might be made a requisite of admission into Sodality celebrations where accommodations were limited or whenever it was desired to restrict attendance to those who are Sodalists. It would serve also as a means of identification when Sodalists meet one another. In fine, such a card, carried in the prayer-book or pocket-book, would be a constant reminder of Sodality duties and ideals.

It remains to add the suggestion that in the case of school Sodalities former members of the Sodality may also be invited to attend and to renew the memory of old days by assisting at the reception. This is particularly advisable where the excellent custom exists of continuing graduates upon the rolls of the school Sodality so long as they wish and will conform to certain conditions such as helping the Sodality works, sending each year a signed copy of the Act of Consecration, and remaining true to the ideals of the Sodality.

SENDING THE ACT TO ABSENT MEMBERS

The custom of sending out each year a form of the Act of Consecration to former members of the college Sodality at the time of the reception, has proven a very fruitful one and is much more than worth the effort it requires. This applies too, very emphatically, to the members of nurses' Sodalities who have graduated from

training school and gone out into active work, and to members of Sodalities of post-graduate courses who have finished the course and are engaged in professional practice. The occasion of the Sodality reception may be made an opportunity to induce all these to renew their loyalty to the Sodality by sending in a signed Act of Consecration or, if possible, by attending in person and renewing the Act of Consecration with the rest. Once a Sodalist always a Sodalist, and when anyone is admitted into the Sodality he remains a member until he either resigns or is dismissed.

THE DISMISSAL OF SODALISTS

Having treated of reception at some length, the rules go on to speak of the dismissal of Sodalists. Rule 31 provides as follows: "Any Sodalist or Candidate shall be dismissed from the Sodality who seriously fails in the general duties of a good Catholic or in the particular duties imposed in the Rules. Dismission is decreed always by the Director, but he shall consult the Council beforehand in cases of special difficulty." It is to be noted that the Director himself and he only can dismiss from the Sodality, but he should consult the Council beforehand where the case requires it.

The reasons which justify the Director in dismissing a candidate are first, serious failure in the general duties of a good Catholic. Evidently when a Sodalist gives serious scandal, the good name of the Sodality requires his dismissal. When, without any flagrant misdemeanor he falls away so much from the ideals of

Catholic practice, that the name "good Catholic" can no longer be applied to him, it is again inappropriate to keep him as member of a society whose purpose it is, as expressed in the very first rule, to make its members "good Catholics, sincerely bent" on sanctifying themselves and their neighbor and defending the Church of Christ. Just at what point it is expedient to dismiss a particular member and how often he should be warned beforehand will depend on the prudent judgment of the Director, who must know how to conciliate a due regard for the rights and reputation of the individual and a right sense of what is due to the Sodality.

The second reason for dismissal given in the rule is, serious failure in the particular duties imposed in the rules. Clearly, a distinction is here to be made between those rules which are suggestive of devotions and pious exercises, and those which have to do with the essentials of the Sodality. One of the rules for the disregard of which dismissal is oftenest decreed is that which declares, "all should be extremely careful to attend at the appointed time the general meetings of the Sodality, ordinary and extraordinary." (Rule 41.) Many Sodalities dismiss anyone who is absent for three meetings without excuse.

THE IMPORTANCE OF JUDICIOUS ACTION

Dismissal is of great importance in the life of the Sodality, having a function analogous to that of pruning a tree. It removes dead or diseased material and powerfully stimulates the vitality of the organism. Father Fiter,

famous as a Director at Barcelona, began his administration by dismissing a very large number of the Sodalists who were unfit and a burden to the Sodality. With a small body of fervent Sodalists left to him he commenced to build up the Sodality of young men which remained one of the most renowned and vigorous in Europe.

On the other hand the good Director will take such care not to admit unworthy members and not to suffer the fervor of those he has to decay that dismissal will remain an exceptional resource when other means have failed. The more the Director feels and shows an immense and contagious esteem of Sodality membership, the less frequently it will be necessary to dismiss anyone. One very enthusiastic Director once told us that during six or seven years, while the membership of his Sodalities mounted into the hundreds, he had only occasion to dismiss one young man who thereupon was so mortified at the disgrace that he left to live in another town. During all this time the attendance at weekly meetings was perfect and absence from three meetings without excuse was cause for dismissal. These circumstances indicated clearly the attitude of mind on the part of the Sodalists created in them by the immense and untiring zeal and appreciation of the Sodality which they observed in their Director.

CHAPTER XXIII

THE DUTIES OF SODALISTS

"GOOD Sodalists ought to be, first and foremost, exemplary Catholics, conforming their faith and life entirely to the faith and morals which the Holy Catholic Church teaches, praising what she praises, disapproving of what she disapproves of, having the same sentiments in everything with her, and never being ashamed to act, in private and public life, as faithful and obedient children of this their holy Mother." (Rule 33.)

An entire article of the rules, number 6, of which this is the second paragraph is devoted to "Duties Common to All the Sodalists." Each sentence of these rules might take a complete chapter to itself. Perhaps, indeed, at a future time, we may deal with them so in another volume. But for the present it must be enough to treat of them somewhat summarily because of considerations of space. Though of extreme importance, these rules for the rest do not present as much difficulty as some others since what they recommend is in great measure common to all Christians, or at least to all those who seek in their lives the true imitation of Christ.

IMPLIED IN THE FIRST RULE

The paragraph quoted above is only an amplification of that phrase of the first rule which declares that the aim of the Sodality should be, through devotion to the Blessed Virgin, "to make the faithful gathered together under her name, good Catholics." Here the same expression is repeated, but the rule goes on to explain in detail what it means to be a "good Catholic." It means, first, to conform one's "faith and life entirely to the faith and morals which the Holy Catholic Church teaches." Much practical exhortation to the Sodalists may be given upon this text. In fact, the first requisite to be a good Catholic, with the emphasis on the "good," is to live out in one's daily actions the faith and morals of the Church. Merely to believe is not enough. Merely to profess oneself a good Catholic, and to "stand up for the Church" as the phrase goes, when she is attacked, is not enough either. The one great requisite for exemplary and sterling Catholicity, is to live out in the details of daily conduct the high principles and holy teachings of the Church of Christ.

The good influence of such sterling Catholicity from the standpoint of the lay apostolate is incalculable. The example of a fervent Catholic life expressed in terms of charity, honesty, integrity, blameless innocence of word and deed, has an effect upon others that no amount of mere argument or exhortation could achieve. This apostolate of good example, with all its precious fruits, is the part of every Sodalist

no matter of what class, age, sex, or condition of life.

UNION WITH THE CHURCH

The rule goes on to particularize concerning the close conformity that should exist between the thoughts, judgments, sentiments, of the Sodalist and those of holy Mother Church. They must praise what she praises, and disapprove of whatever she disapproves of, have the same sentiments with her in all things, and above all never be ashamed to act in public as well as in private life as faithful and obedient children of that holy Mother. Whoever carries out in daily life this admirable union with the Church in thought and word and deed, will of necessity lead a life in conformity with the spirit of the Sodality. Those who are familiar with the "Rules for Thinking With the Church" in the Spiritual Exercises of St. Ignatius, will be reminded of them by the wording of this rule. Whoever practices what the rule recommends is on the way to sanctity and is a worthy child of the Sodality.

Directors and officers of the Sodality will do well to keep this ideal constantly before the Sodalists, reminding them in season and out of season that it is not enough for them to be ordinarily devout or faithful to their religion, but that they are to be exemplary Catholics, conforming their faith and life entirely and not merely in part, devotedly and not with half-hearted energy, to the principles and maxims of the Church. "Entirely" and "in everything" according to the words of the rule, they

are to be conformed to her principles and sentiments. This exemplary Catholicity is the ideal at which every Sodalist should be actively striving, and the more closely he approaches it, the more worthy he is of the name of Sodalist.

WORKS OF PIETY AND FERVOR

The next rule, number 34, explains in some detail the exercises suggested to the Sodalists to aid them in achieving this high ideal. "Sodalists," it says, "must be very careful to practice those exercises of piety which are most necessary for fervor of life." It would be unreasonable to expect success in striving after so great an object without using the proper means. Hence a faithful observance of certain approved works of piety, chosen with a view to this end, is necessary to achieve the exemplary Catholicity proposed to the Sodalists. The rule enumerates some of these practices suited to Sodalists. "Every morning on rising let them make the acts of faith, hope and charity, thank God our Lord for His benefits, offer Him their labors, with the intention of gaining all the indulgences they can throughout that day, and invoke the Blessed Virgin by reciting the Hail Mary three times."

SOME METHODS OF PRAYER

These are quite practicable suggestions even for busy persons—the acts of faith, hope and charity, thanksgiving to God, the morning offering, which, though the rule does not say so, is, of course, best made in union with the Hearts

of Jesus and Mary in the Apostolate of Prayer, the intention of gaining indulgences, and three Hail Marys. These morning prayers said at the time of rising, will help to sanctify the day. The rule goes on to recommend the Sodalists to "devote at least a quarter of an hour to mental prayer; be present, if they can, at the adorable Sacrifice of the Mass, and recite the most holy rosary, or some office of our Lady." Mental prayer for a quarter of an hour is not nearly so hard as the average layman imagines. The difference between vocal prayer and mental prayer lies, of course, in this, that the one consists in reciting with the lips the words of a prayer, while the other means to pray, not with the lips, but with the mind and heart, thinking of some holy subject and raising the heart to God in adoration, thanksgiving, love, petition, etc. We have written elsewhere at some length concerning mental prayer.* One excellent way to begin it is to repeat very slowly and with long and thoughtful pauses, the words of some familiar prayer like the Our Father or the Hail Mary, trying to realize and taste the sweetness and meaning of every word and exercising our minds and hearts by making reflections and aspirations at each phrase.

Another way to practice mental prayer is to read slowly and thoughtfully sentence after sentence of some pious book, pausing a time after each sentence and trying to realize the meaning of it deeply, then lifting the mind to God to make reflections and stirring our will to earnest

*See "Your Soul's Salvation, Instructions on Personal Holiness," Benziger Brothers, New York, 1918.

prayer in accord with the sentiments and ideas roused up in us by the reading and reflecting. In this way anyone of good will can easily pass a quarter of an hour and with practice this very fruitful exercise will become habitual to the Sodalist.

DAILY MASS AND COMMUNION

The rule exhorts the Sodalists to be present also, if possible, at the Holy Sacrifice. Daily Mass and daily communion are now the ideal of the Church for the laity. Considering the infinite preciousness of that most dear and sweet Oblation, the eternal good that comes to us from one Mass fervently heard, who will not make extraordinary efforts to be present at Mass whenever it is possible and, if practicable, every day? This frequent attendance at Mass will pave the way for frequent communion and daily Mass and communion fill the soul with peace and holiness.

The recommendation to say the rosary or some office of our Lady is likewise very appropriate, since the true child of Mary will wish each day to render some special service in her honor. The Sodalist should, besides, form the habit of conversing constantly with that gracious Mother by means of frequent aspirations and elevations of the heart to her in heaven. Every necessity, danger, or sorrow ought to inspire a prayer to her and whatever joy, security and peace come to us ought to be ascribed to her intercession and to make us lift our hearts at once to our chosen Patroness and beg her

to thank worthily her Divine Son for the blessings which her intercession has gained for us.

THE EXAMINATION OF CONSCIENCE

This paragraph of the rules concludes with the exhortation: "In the evening, before retiring, let them carefully examine their conscience and make a fervent act of contrition for the sins of their whole life, and especially for those committed on that day." The practice of examination of conscience is universal among Religious who are striving after special perfection in life. It should not be thought, however, that this holy exercise is unsuited to lay-folk. Quite the contrary, it is perhaps more necessary for one who lives in the midst of the world's temptations and distractions than for those who are in the life of the cloister. Whoever wishes to acquire self-knowledge, to overcome faults, and practice virtues, should attend to daily examination of conscience as one of the most powerful means. This exercise may besides be adapted to the capacity and stage of progress of each individual. Here again, as we have dealt with this subject in detail in another book, we shall refer the reader to that chapter,* only recommending earnestly to Sodalists to practice according to each one's ability this holy and profitable exercise.

AVOIDING BAD COMPANY, BOOKS AND PLAYS

The next rule, number 35, begins with the admonition, "they should carefully avoid all

*See "Your Soul's Salvation," the Chapter entitled: "When You Awake."

friendship and all unnecessary intercourse with evil or suspected persons." The wisdom and prudence of this recommendation is quite obvious. Besides considerations of the personal danger which must always threaten from bad company, the Sodalist ought to consider that the good reputation of the Sodality is in some way concerned with whatever he does and it is a disgrace to that holy society to have one of its members associate with persons who are enemies of God or at least unfit companions for God's and His Blessed Mother's servants and friends. Sodalists should have a very lofty idea of the dignity of being associated with the name of the Virgin Mother and they should be more careful of the reputation of the Sodality than even of their own good name. The company of the good, will be for them a powerful encouragement to live up to Sodality ideals. That of the evil or of suspected persons will have diametrically the opposite effect.

The same reflections apply to the following admonition, "they must keep from bad reading and immoral plays. And in general, let them fly all occasions that are dangerous to their souls or could give scandal or disedification to their neighbor." The twofold motive which we noted above is here presented explicitly to the Sodalist. He must avoid every occasion which is either dangerous to his own soul or disedifying to others, particularly bad reading and immoral plays, but in general whatever is scandalous and contaminating. All good Catholics should constantly remember that even when a

certain place, amusement, or employment is not perilous to their own soul, it may be harmful and scandalous to others to see them there. This is a thought which should be clearly presented, especially to members of young ladies' Sodalities when there is question of dangerous amusements and dress. They ought to be reminded that not only should a child of the Blessed Virgin be entirely above reproach, but that even things which may seem to them harmless, ought to be avoided by them if spoken against and warned against by their elders and Directors. If not harmful to themselves, these things may be very injurious and scandalous to others whom they should be careful not to injure or disedify.

A FIXED CONFESSOR RECOMMENDED

Rule 36 gives another counsel to Sodalists which is to be attended to with particular care: "As far as possible Sodalists should have a fixed confessor, a pious, learned, and prudent priest, lay bare to him the state of their conscience with all sincerity, and allow themselves to be formed and directed by him in all that pertains to the spiritual life." What is called "spiritual direction" is particularly needful to some characters who wish to do what is right and to aspire after perfection, but are perplexed by many details of the spiritual life. For these the practice of going to one confessor as far as possible and of being directed by him is especially recommended. But in general Sodalists will do well to have one confessor in whom they trust and who will give them sound and

sensible direction. This need not be the Director of their Sodality.

THE GENERAL CONFESSION

The next rule recommends another salutary practice, that of a general confession, and urges the Sodalists thereafter to go to the sacraments as often as their confessor advises: "Before receiving their medal let the candidates make a general confession of their sins, unless the confessor judges otherwise. After that, they should not be satisfied with the General Communions of rule, but approach the Sacraments as frequently as the confessor advises." As both these directions depend on the advice of the confessor, the Sodalist may rely on his prudent judgment and follow his decision. Needless to say, for some scrupulous souls he will judge it unwise to make a general confession, but for the greater number he will encourage this practice which helps to contrition and the desire of amendment. In regard to frequent communion, the confessor will be guided by the wish of the Church, recalled in rule 39, which declares that the Sodalists "should consider as addressed in a special manner to them the invitation to frequent and daily Communion which the Holy See has made to all the faithful, and therefore each and every Sodalist is earnestly recommended to strengthen himself with the Bread of Angels, not only on the days when he can gain a plenary indulgence as a Sodalist, but also to strive to follow the pious and salutary custom, most eagerly desired by Christ our

Lord and the Catholic Church, of approaching the Holy Table often and even daily."

This exhortation, which also we have discussed in greater detail elsewhere, recalls the very important fact that the General Communion once a month is not meant to represent the ideal of the Sodality nor to limit the communions of the Sodalists. On the contrary, they are exhorted and encouraged to frequent and daily communion and this is only the following out of Sodality traditions. In former days monthly communion was considered very frequent and thus the Sodality promoted it. Now that daily communion has been declared the ideal for the laity, the Sodality with equal fervor will follow the mind of the Church.

Rule 38 commemorates that "the Sovereign Pontiff Benedict XIV gives all Sodalists the excellent advice to make a general confession once or twice a year, beginning from the last. This will be easiest at the time of the Retreat or on the Monthly Recollection Day or at the end of the year." This counsel of the Holy Father is as valuable and timely to-day as it was in his far-off day. The occasion of the retreat will be found the most appropriate season for the general confession, as the exercises of the retreat help so powerfully to a good examination of conscience and deep contrition.

A PARTICULAR DEVOTION TO MARY

Rule 40 declares that "The Blessed Virgin Mary is the Principal Patroness of the Sodality of Our Lady. Hence the Sodalists should make profession of a particular devotion to her and

strive to imitate her splendid virtues, place all confidence in her, and urge one another on to love and serve her with filial devotedness.'' This devotion of the Sodality to the Blessed Mother has already been discussed at length. Suffice it to say here that nothing is more characteristic of a good Sodalist than to show in the ways indicated in the rule, that they are worthy children of that glorious Mother. The public profession of devotion recommended in the rule is best carried out by a faithful discharge of all their duties as a Sodalist and the careful observance of all their rules. The character of the Sodalist should be modeled on that of the Blessed Mother, and her virtues of humility, courage, purity, singleness of purpose, valiant loyalty to her Divine Son ought ever to be before his eyes. Nor need the most manly of men fear to form his character after that of this most perfect imitator of her Divine Son. She excels in courage, strength, fearless devotion to her Lord, not only all womankind, but all men as well. Flawless mirror, reflecting perfectly the perfect image of the Sun of Justice, she is the model for all mankind because she is completely like Christ our Lord the Supreme Exemplar of humanity.

CHAPTER XXIV

SOME FURTHER DUTIES OF SODALISTS

"THE Blessed Virgin Mary is the principal Patroness of the Sodality of our Lady. Hence the Sodalists should . . . urge one another on to love and serve her with filial devotedness." (Rule 40.)

We have chosen this rule to serve as a text for considerations on the further duties of Sodalists enumerated in article 6, some of which we have commented on in the preceding chapter. If the requirements of the Sodality seem somewhat exacting, the Sodalists should bear in mind how strong a motive they have for overcoming the difficulties which their own nature or human respect may put in the way of their faithful service to so gentle and benign a Queen and Mother. Keeping this motive in view it will not be difficult for her sons and daughters to be faithful to the further directions of the rules.

THE NEED OF REGULAR ATTENDANCE

Rule 41 emphasizes the extreme importance of regular attendance at meetings. "All should be extremely careful to attend at the appointed time the general meetings of the Sodality, ordinary and extraordinary." Regular attendance at meetings is among the first courtesies which

the Sodalists owe to their heavenly Patroness. This should be insisted on from the beginning, and anyone who has not a good excuse and who persists in neglecting to attend the meetings should be dismissed from the Sodality. The complement of this reflection is that the meetings should be made so well worth-while that a Sodalist will be eager to attend them. But a sincere willingness to attend meetings when there is no good excuse for being absent is necessary in the Sodalist.

The inability to attend meetings, by reason of some good excuse is not, however, a cause either for withdrawal from or dismissal from the Sodality. If one cannot attend the gatherings and yet leads in other respects a life worthy of a Sodalist and observes the other rules, this is sufficient. Besides, as we have already explained, even the indulgences of the Sodality do not depend on attendance at meetings, since each indulgence is attached to the particular action for which it is conferred and only the indulgences for attendance at meetings are lost by non-attendance.

THE IMPORTANCE OF MEETINGS

Still, as we have also insisted, the meetings are to be considered as of great importance. They are the regular and characteristic public exercises of the Sodality in honor of the Blessed Virgin. At the meetings, the Director through his fervent and well-prepared instructions exerts his influence and gives his directions. At the meetings, the Sodalists participate together in the life of the Sodality. Just as any organi-

zation of a social type must have regular and well-attended assemblages to keep up its vigor and the interest of its members, so the well-organized and well-conducted meetings of the Sodality are essential to preserve the spirit of the society and to keep its members fervent and active. Everyone, therefore, beginning with the Director and officers, should be most solicitous to have good and well-attended meetings, and should consider that the care and effort they expend in this way, will return with interest in the increased well-being of the Sodality.

The rule goes on to give some details about the records of attendance. "Attendance is indicated in various ways, according to the custom of the Sodality. Among the customs most recommended is the employment of an attendance card delivered by the Sodalist with his name to the officer designated. Sodalists who cannot be present at a meeting should report, personally or by letter, as soon as possible, the cause of their absence to the Father Director, to whom it will belong to judge whether the reason alleged is proper." The directions and suggestions are so clear and detailed as to require no comment.

THE ORGANIZATION OF SECTIONS RECOMMENDED

The next rule, 42, deals with a point of exceptional importance and which requires to be emphasized because it has hitherto been too much neglected in some Sodalities. It has to do with the characteristic activities of the sections of the Sodality, those committees organized among

the Sodalists to take up, each one, some Sodality activity on the same principle that the committees of legislative bodies take up, each one, some department of work in behalf of the whole body. We have elsewhere explained in great detail the activities and methods of these sections. (See "Social Organization in Parishes," Chapters III, IV, V and VI and *passim.*)

The sections are of great importance and utility in the life of the Sodality and for this reason it was said in article 3, rule 13 (after the preceding rule had declared that the Sodality must "labor by various means to practice works of charity toward their neighbor")—"to do these works successfully it will be well, if the number and character of the Sodalists permit, to form particular sections, each with an organization and life of its own, though always subject to the governing authority of the Sodality."

THE THREEFOLD PURPOSE OF SECTIONS

The purpose of the sections is generally indicated in the rule as being "to foster piety in the Sodalists themselves and to give exercises to Catholic zeal and charity." In other words, sections are to be formed to promote each of the threefold purposes of the Sodality; to wit, personal holiness, the help of the neighbor, and the defense and spread of the Church; or, in the words of the rule, for "piety," "charity," and "zeal." It is added that "it is very desirable that all the Sodalists should take an active part in some one of the sections," since by so doing they will more effectively carry out their work as Sodalists.

If anyone has the right spirit of the Sodality and sincerely wishes to live up to what he has undertaken, he will be willing of his own accord to enter a section, or several in case he can attend to the work of more than one. It is a bad sign if anyone has to be urged to do what he should be eager to volunteer for, and the exhortations of the Director should tend to stir up this general zeal and universal willingness and even eagerness to work for the Blessed Virgin. It may be difficult to cultivate such a spirit, but this once secured the rest of the work will be easy. Here as elsewhere in Sodality work the force should come from within, not be applied from without by way of urging or nagging to get the Sodalists to do what they ought to want to do of themselves.

PARTICIPATION MAY BE MADE OBLIGATORY

Everyone, therefore, should come forward to take an active part in the work of some one of the sections, and, says the rule, "where circumstances permit, it will be good to make this of obligation." We may here remark the phrases introduced into the rules to call attention to the fact that circumstances must govern the works chosen and the obligations imposed on the Sodalists in this matter of the sections. Rule 12 declares, that the chief works of the Sodality are "the teaching of catechism, visiting the sick in hospitals and those confined in prison—works to which the early Sodalities devoted themselves with great zeal—or others like these, *as the circumstances of our times may in different places require.*" The following rule,

13, recommending the formation of sections, puts the qualification "if the number and character of the Sodalists permit." The same phrase, "where circumstances permit," is also used in rule 42 to qualify the suggestion that active participation in the work of some one of the sections be made of obligation. All this indicates how carefully the rules of the Sodality allow for circumstances, and how adaptable and flexible are its methods of organization.

A LIST OF POSSIBLE ACTIVITIES

Besides the few works mentioned above, a vast and inviting field of activities opens before the Sodalist of to-day. In "Social Organization in Parishes," we have described very many of these and given a list on pages 151 to 155 of several hundred good works which are within the scope of this or that Sodality. From such an abundance of opportunities every Director may choose something for the sections of his Sodality to do in honor of the Blessed Mother. Particularly important nowadays are the sections for Catholic literature, to interest the Sodalists themselves in buying and reading Catholic books, in having their own home library, introducing and circulating Catholic books in the public library, distributing booklets, leaflets, etc.; the Catechetical instruction section, whose members teach children their Catechism and prepare neglected Catholic boys and girls for their first communion; the section for the aid of the Missions, home and foreign; the Self-Denial Fund section, to induce the Sodalists to make acts of self-denial and give the

proceeds to the Mission Fund; and the Eucharistic section, for frequent communion and the honor of the Blessed Sacrament.

THE INDIVIDUAL LIFE OF SECTIONS

Concerning the organization of these sections, rule 13 declares that they are to be formed, "each with an organization and life of its own, though always subject to the governing authority of the Sodality." Hence each section is to have its own officers and to conduct its own meetings and activities though always in subordination to the Director and officers of the Sodality itself. The usual officers for a section are the president, secretary, and treasurer, but such special functionaries may be created by the Director as the particular work of the section requires. All this, however, will be found treated in greater detail in "Social Organization in Parishes" above referred to.

THE IMPORTANCE OF SODALITY ACADEMIES

The rule, 42, continues, "The obligation on each one, according to his studies or profession, to be present at the Academies, if any exist in the Sodality, shall depend on the particular Rules of each Sodality." One here remarks a difference in the manner of speaking of Academies and of sections. It is recommended to make membership in sections obligatory, but is left to the particular rules to determine the degree of obligation on Sodalists to be present at the Academies. In point of fact, however, the Academies, though not perhaps so important as the sections, have a great place of their

own in Sodality organization and should be considered and attended to with much more diligence than is often bestowed on them. Their place in the Sodality is indicated in rule 14: "It is quite in accordance with the original plan of Sodalities of Our Lady to have in them, especially if they are Sodalities of students, one or more Academies, for the young to practice themselves in scientific, literary, artistic, or economic exercises, to help them on in their studies or profession, and to secure for them, under the direction of competent persons, correct views on questions connected with Catholic faith and morals."

SUGGESTIONS ABOUT ACADEMIES

For a detailed account of the work of the Academies and for subjects proper for their activities, as well as for the scope of the Academies in science, philosophy, history, apologetics, social study, art, etc., we must again refer the reader to "Social Organization in Parishes," since it is not practical to repeat what is there set forth. These Academies offer a precious means of keeping up interest in the Sodality while at the same time giving our young people those opportunities for self-improvement and instruction which they wish and need. The non-Catholic societies for young people report that their night schools and courses are crowded with young folk whose early education leaves something to be desired and who are trying to get rid of the handicap of their insufficient learning by study after working hours. Intellectual curiosity of a cer-

tain kind is in the air nowadays and it only remains to adapt the Sodality Academies to the wants and wishes of our young folk to make them a means of satisfying this craving in a safe and Catholic way and of instructing them as well in the great traditions of their Faith and putting them in possession of their Catholic heritage. Directors, then, and officers of the Sodality will do well to take up this question of Academies and to adapt the suggestions in the rule to their own needs. The public may also be admitted to these Academies and they may readily result in the establishment of lecture courses or even night schools where these are needed.

Having dwelt at length on these organized activities of the Sodality, the rules give a caution to the Sodalists not to neglect the practice of those personal and hidden acts of charity which are so precious and fruitful in the Christian life: "Let all be careful, as far as they can, to exercise their zeal even in private, in spiritual and corporal works of mercy, and especially by drawing to the Sodality those whom they deem fit. In this way each Sodalist will be a true apostle of the Divine Glory and of His Blessed Mother." All the spiritual and corporal works of mercy are proper to Sodalists and each one is expected to choose those suited to his circumstances and qualifications and to which his surroundings and aptitude seem providentially to invite him. Here again, if only the Sodalists are deeply imbued with the Sodality spirit, they will spontaneously take up the works that offer to their hands. The great

point is to see to it that they are interiorly disposed and kindled with the flame of charity. This inner fervor and zeal will not be long in manifesting itself in good works. Sometimes circumstances make it almost impossible to have exterior, organized activities of the Sodality itself, but it is always possible to inspire the Sodalists with this ardent charity which will manifest itself in works of zeal and devotion done in private. Every soul has its own sphere of influence and apostolate and where this is very small it is sometimes the more intense. The instructions and exhortations of the Director should encourage the Sodalists to look about in their own surroundings for opportunities for the exercise of charity and zeal.

DRAWING OTHERS TO THE SODALITY

It is to be noted, too, that the rule sets down as a special work of charity to draw to the Sodality those whom the Sodalists deem fit. "In this way each Sodalist will be a true apostle of the Divine Glory and of His Blessed Mother." The best way to obtain new recruits to the Sodality is through the example and influence of those who are already members. The more the Sodalists themselves are full of zeal and appreciation and the more their lives show the good influence of the Sodality, the more others will be drawn by their example and words to apply in turn for admission. Here again the work should be done from within. The historic instances where a Director has built up his Sodality by beginning with a few and cultivating in them so fervent a zeal that

little by little the Sodality grew great and numerous while retaining its fervor, are to be explained in this way. The Sodalists themselves communicated to others the fire that warmed them and thus the proverb or rather axiom of philosophy that "good is diffusive of itself" is once more verified.

OBEDIENCE TO DIRECTOR AND OFFICERS

Rule 44 recommends to the Sodalists a reasonable obedience to the Father Director and officers. "In all that pertains to the life of the Sodality they should obey promptly and with submission of will the orders and counsels of the Father Director. In the same way let them give due honor and obedience to the Prefect and the other Officers of the Council and also to the Minor Officers, in what belongs to each one's charge." Such a proper subordination in things which concern the life of the Sodality is necessary for good organization. It is too much the fashion nowadays to dislike obedience and desire independence. The spirit of the Church on the contrary loves and favors obedience because of the example given us by Our Lord who, though He is God Himself, subjected Himself as an obedient son to the Blessed Mother for some thirty years. Besides, in the life of the soul, obedience brings with it a host of other virtues. The Sodalist who willingly submits to the constituted authorities of the Sodality, not only gains merit thereby, but shows a fine loyalty to the Sodality.

It should be noticed that the Sodalists are recommended to obey not only the orders, but

the counsels of the Father Director. They are urged also to give due honor and obedience to the prefect and the council and to the minor officers in what belongs to their office. This is no more than to say that the Sodality should be a well-regulated society where everyone plays the part he has undertaken. The officers and the Director will be very careful not to exceed their authority and not to act from any other motive than the general good of the Sodality, avoiding in their directions and decisions anything that springs from self-love or self-interest or from wrongful partiality or prejudice. In this way, obedience will be made easy to the members as indeed it should be.

CHARITY TOWARD ONE ANOTHER

The following rule, 45, exhorts the Sodalists to charity toward one another. This ought indeed to be a characteristic of all their dealings. The very name "Sodality" from *Sodales,* which in Latin means "a companion," points to this brotherly kindness. Forming one family, with the Mother of God as their Mother, the members of the Sodality ought in all things to manifest that genuine charity which will make them worthy children of such a Mother. "By this shall all men know," said Our Lord, "that you are My disciples, if you have love one for another." The Sodalists should make it their constant effort to deserve that men should point to them, as the pagans used to point to the Christians of the first ages, and say, "See, how they love one another, how they help one another!"

"They should deal with one another with brotherly love and Christian charity, and often pray to God our Lord for the needs of the Sodality and of the Sodalists, and especially of the sick." If charity shines out in the life of the Sodalists, as is recommended in this rule, their example will draw others like a magnet to desire to enter the society. Nothing attracts so much as a genuine, unselfish, supernatural charity. On the other hand, it is scandalous to see Sodalists keep aloof from one another, form cliques and circles and exclude each other from the sphere of their charity.

The duty of prayer for the Sodality and for each other is likewise to be insisted on as a very powerful means of exercising and increasing this mutual charity. The sick particularly ought to be prayed for, and it is well to remind the Sodalists at the meetings, to exercise this holy charity.

CHARITY TOWARD DECEASED SODALISTS

"When a Sodalist passes to a better life, let those who can do so attend his funeral, and let all in private offer prayers for his eternal rest. Besides this, they shall recite in common for him the Office of the Dead or other prayers, and have Holy Mass said, thus securing for him the indulgence of a Privileged Altar." The careful observance of these directions will also help much to increase appreciation of the Sodality by proving its tender charity toward its deceased members. Other customs exist in some Sodalities to show charity toward the dead. Sometimes when a Sodalist dies, the

whole Sodality or chosen delegates visit the house with the Director to recite the rosary.

The contributions of the Sodalists toward the expenses of the Sodality form the subject of the following rule. "Let each one contribute for the expenses of the Sodality either a voluntary alms, such as his means permit, or a small fixed sum determined by custom." A great many Sodalities adopt the plan of having dues payable sometimes monthly or sometimes all together at the beginning of the year. We are inclined to prefer, however, the plan of voluntary contributions collected at the meetings. Non-payment of dues is sometimes only the result of thoughtlessness and still it gives great trouble. With voluntary contributions, those who are well-to-do may be expected to give liberally and those who would find difficulty in paying dues will be spared the embarrassment of falling in arrears. This, however, is at the discretion of the Director.

WHEN SODALISTS ARE ABSENT FROM HOME

The next rule, 47, provides for the contingency of the Sodalist's absence from home. Whether the absence is temporary or permanent the Sodalist should notify the Father Director and the latter will, if necessary, send him an official letter signed by himself and the prefect, bearing witness that he is a Sodalist and worthy of admission into other Sodalities. The rule then notes a point taken from the decision of the Sacred Congregation of the Council, given on the 10th of May, 1910, which reads almost word for word as it is expressed in the

rule: "All Sodalists away for a year or more from the place of their Sodality and settling in a place from which they cannot attend its meetings, are obliged—in order to gain the indulgences—to enter, in their new home, a Sodality corresponding to their state of life, unless the Director of such Sodality refuses them admission, or there happens some other hindrance, of whose sufficiency the Director of their former Sodality shall be judge." So far the decree. The rule then concludes with another direction. "Those who are away should write occasionally to their Director or their Prefect, and should be careful, as far as circumstances permit, to carry out the pious practices of the Sodality. Wherever they are, they should with exact fidelity lead that fervent Catholic life which is becoming in good Sodalists of Our Lady."

The admonition given that those who are away should occasionally write to the Director or prefect, deserves attention particularly for Sodalities in schools and institutions. Much could be done through this systematic correspondence to take care of pupils who have left school and to keep in touch with them for their own good and that of the school. Graduate nurses, for instance, should be encouraged to keep in correspondence with the Sodality in the hospitals where they entered. In a word, it will be well worth all the trouble and effort which it costs to maintain contact with absent members in this way. An energetic secretary with time to give to this correspondence could take some

of the burden from the shoulders of the Director.

"ONCE A SODALIST ALWAYS A SODALIST"

The final admonition, to live the life of the Sodality wherever they may find themselves, is particularly applicable to those who find themselves separated from their fellow Sodalists and deprived of the help of exhortation and good example. They should remember that once a Sodalist, always a Sodalist, or, as the same decree from which we quoted in the preceding paragraph, declares in another of its divisions, "all Sodalists, once rightly admitted, always remain members of the same Sodality unless they leave it of their own accord or are dismissed as unworthy. So that if they fulfill the requisite conditions, they may always share also in all the favors and indulgences." So a Sodalist may continue to gain the Sodality indulgences for Communion and other good works as described in the list of indulgences printed at the end of the rules even though he live in some place where there is no Sodality and from which he cannot attend Sodality meetings.

The concluding sentence of these rules on the duties of the Sodalists forms a fitting summary of the whole Sodality life and we have commented on them in another place at some length.* "Wherever they are, they should with exact fidelity lead that fervent Catholic life which is becoming in good Sodalists of Our Lady."

*See "Children of Mary," the Chapter: "That Fervent Catholic Life." The Queens' Work Press, 1919.

CHAPTER XXV

THE SODALITY LIBRARY

"THE charge of the Library shall be given to one or more Librarians. On the days and at the hours appointed they shall tender the Sodalists the catalogue of books belonging to the Sodality, deliver to them the books they call for, and restore to their place the books returned." (Rule 63.)

The Sodality library with its cognate activities is of such large importance in the scheme of Sodality life, that it deserves a special chapter to itself. The power of print is so immensely multiplied, and that for evil as well as for good, that no effort is too great which aims at counteracting the bad or worthless streams of print that run from our manifold modern presses and at supplying, by means of those same powerful machines, a copious flow of good reading to occupy the minds and enrich the memories of our Catholic people.

NO EXCUSE FROM THE PRESS APOSTOLATE

There was a time when Catholics might have found some excuse, though a poor one, for avoiding Catholic literature and contenting themselves with purely secular reading matter, in the circumstance that Catholic books were few in English and those few unsuited to mod-

ern taste and hard for modern readers to digest and assimilate. But that day is past. We have a good supply nowadays of Catholic books that need not tax the mental digestion even of the most modern or the most fastidious. The shelves of any Catholic bookstore will supply a proof of the statement that attractive and well written books by Catholic authors, well printed and published too, may be had on a multiplicity of subjects and in a variety of departments, essays, history, fiction, poetry—in a word, in nearly all the usual lines of present-day reading.

CATHOLIC BOOKS ESSENTIAL FOR CATHOLIC HOMES

The pity of it is, that this array of good reading is for the most part unknown to the average Catholic, even to many who have a fair education and a taste for reading. Given an effective means of introducing the Catholic readers to the Catholic books, and we should see far more interest on the part of our people in the volumes written for their special benefit and often at the cost of no small sacrifice on the part of their authors. But, as it is, a singular chasm lies between writer and reader. It is the vast exception when one of the Catholic laity goes to purchase a Catholic book. For the most part, so the Catholic book-sellers aver, it is the priests and the nuns who buy Catholic books, sometimes for their own use, and sometimes to make presents of them to the laity. So that what should be considered a necessity for Catholic homes, as much a part of their rightful furnishings as chairs or lamp or table, those Cath-

olic books which should be always at hand to instruct, inform, enlighten, entertain even all the members of the Catholic family, are regarded as very much of a luxury or rather not even as a luxury but as accidental things which it is well enough to receive as a gift from priest or Sister, but which one would not think of going into a store to buy.

APATHY A DOUBLE DEPRIVATION

This very wrong attitude in regard to Catholic literature is a double misfortune. It deprives Catholic families and individuals of a precious source of strength and light, which come in plenteous measure from good Catholic reading. It cripples Catholic literature as well, keeping from it the strong support that should result from a wide and enlightened interest in Catholic books on the part of that great public who profess the Faith amongst us. The Catholic population of the United States is estimated at any where from fifteen to twenty millions. If every one or even every third one of our Catholic people bought one book a year, the output of Catholic literature would be stimulated beyond belief. As it is, not one Catholic in a hundred ever buys a Catholic book or reads one. Too commonly the mental pabulum of our people, like that of the crowd in general, is taken from cheap popular papers and magazines from which they get little morality and less religion.

Outside the Church there is, of course, still less interest in Catholic literature. The otherworldliness of Catholic doctrine is not attractive

to the natural man. Besides, the non-Catholic is even more remote than are Catholics from the sources of Catholic literature. The last place in the world he would think of venturing would be a Catholic bookstore. Pamphlets and leaflets put into his hand might interest and win him. But while the non-Catholic interests use the power of print to the limit at times, and while every queer new sect is busy writing and circulating pamphlets, it is the exception when a Catholic takes enough interest in the apostolate of the press to lend his friend a book of Catholic import.

We have gone into some detail concerning the field for Catholic effort through the printed word, so that the greatness of the opportunity and the emptiness as well as the vastness of the field may stir our Sodalists to action. Through the Sodality library, well and wisely organized, great advances could be made toward meeting the needs of this apostolate of print, at least in the neighborhood or parish. Opportunity and incentive are nowhere lacking for this apostolate. It forms, besides, a very cherished part of the program of Sodalities and it should begin with the Sodalists themselves.

THE SODALITY LIBRARY TO BE EXCELLENT

The Sodality library should be as excellently arranged and as fully stocked with books as is possible. Given an encouraging Director and officers and capable and energetic librarians, and there is hardly a limit to what can be done in this regard. Funds are necessary, but they may be raised in a variety of ways, through

private contributions, by means of entertainments, dramatics, etc., or in other ways familiar to parish organizations. The quarters of the library should be a subject of careful thought and planning. Arrangements must be adapted to the end in view. If a lending library is all that is contemplated, the place should be convenient and accessible, and one which it is possible to keep open at hours when the Sodalists and others can come for books. If there is to be a reading room, it should be as attractive as possible, furnished in a way to suit its patrons, with good light, good chairs, and all the wished-for features which make quiet reading possible and pleasant.

The books should be well chosen with an eye to the particular public who will use them. New books should give to the shelves a bright and attractive appearance, and older books that have begun to lose their binding should be given a more appealing uniform. The sight of a score of ancient volumes, dingy and dilapidated, leaning one against the other like superannuated pensioners, is not particularly attractive except to special students and antiquarians, neither very frequent among average Catholic readers. The outside of a book has a good deal to do with its first appeal. This should be kept in mind by the librarians of Sodalities.

PLANS FOR GETTING BOOKS

Ingenious plans will occur to the librarian for replenishing the shelves. One would be a campaign to induce parishioners and others

each to give one or several books to the library. Another might be the device adopted by one Catholic circulating library in a Catholic bookstore. To join the circulating library it was required to pay $1.00 as deposit and the subscriber could then take any book from the shelves—a new book if desired. At the end of two weeks the book was returned and then passed into general circulation. Every new subscriber could thus call for any new book desired, and the permanent deposit of $1.00, left in the library as security for books taken out, would serve to purchase new volumes. It should be understood that this initial fee or deposit of $1.00 becomes the property of the library and goes to pay for new volumes.

Other means of securing funds and getting new books may be invented or adapted according to circumstances. The librarians should never let the mere question of means interfere with the success of the library, and if their local resources are absolutely inadequate they should at least appeal to other Sodalities in better circumstances to help them build up the store of books which they require.

The essentials of suitable quarters and a copious supply of good books must be somehow attended to. In the selection of a book, a careful study ought to be made of the tastes, wishes, needs and even deficiencies of the intended patrons. A preliminary survey ought to be made of the prospective borrowers of the books, and the shelves should be stocked accordingly. The catalogues of Catholic book-sellers and publishers will give help in the selecting of

books. So will visits to the stores in one's own city where Catholic books are on sale. Consultation with the Director, the officers, and other well-informed and prudent advisers will aid the librarians in making a good choice. They should not consult their personal preferences, but the interests and needs of future patrons. Service should be their motto, the best possible service to the greatest number. By supplying what people will read and what will be profitable for them to read, the librarians will exercise effectively their noble apostolate.

THE RULES OF THE LIBRARY

The rules of the library should be simple and suited to practical ends. The great purpose of the library is not to keep books but to lend them and get them read. Therefore, the idea of making regulations so as to keep the books on the shelves as much as possible and preserve them in a good clean condition is a curious mistake. A Sodality library ought to rejoice in empty shelves, provided the books are being read and everyone is having a fair chance at them. When the books are worn out with honest use, then the cup of the librarian's joy should be full. Books do suffer by use, but they were made for use, and to be worn out by the hands of many readers is the choicest fate that can befall a well-written Catholic book.

The rules, then, should be simple and make for the circulation of many books. Care should be taken to have the rules exactly observed, especially those which concern the prompt re-

turn of books, registration, the payment of fine, etc., but no rules should be made which concern mere formalities or which put restrictions as to the time and place of borrowing which are not necessary and only impede the due circulation of a book.

BOOK TALKS

Besides the regular activities of a lending library, the Sodality librarians may take up collateral work of a very interesting kind. Thus, what are called book talks offer a pleasing variety in Sodality work and are the means of interesting members and others in good Catholic books. A Sodality union in one of our large cities had much success for a time with these book talks, which it organized in the following way. On certain assigned dates, the Sodalists were invited to assist at a book talk the program of which had been carefully arranged beforehand. Four competent Sodalists, often teachers or those who were specially interested in literature, were assigned each one some Catholic book of special value or interest and asked to prepare a ten-minute talk upon it. On the evening assigned, each one in turn gave the talk appointed, making an effort to interest the hearers in the book and its author and while giving them some notion of its contents, to make them desire to read it *in extenso*.

At the same time as many copies as possible of the books in question were brought to the meeting—from the public library in this instance, which sent one of its librarians to issue the books to intending borrowers. As a conse-

quence these Catholic books were made familiar to the Sodalists and their friends, and while the talk itself proved very interesting its consequences were still more precious, for it effectively stimulated the reading of Catholic literature. This same plan could be adopted in connection with the activities of a Sodality library. The members could prepare short talks on books which it is desired to circulate, and the books themselves should be at hand to be loaned to those who conceive a desire to read them.

OTHER PRACTICAL METHODS

Of course, others than members of the Sodality may also be invited to these book talks. Lectures on literary topics, perhaps illustrated with lantern slides, may also be used to stir up interest in the books. Readings from Catholic authors, if well done and prefaced by a little talk on the author and his work, are also effective to arouse a zeal for good reading. To read a story until it approaches the climax and then leave the hearers to find out for themselves "What happened then?" is an ingenious way of promoting the reading of the book, especially with younger folk. The librarian himself, if he has an interest in books, will communicate it to his fellow members. They will seek his counsel about reading and he can thus exercise a true apostolate.

OPENING THE LIBRARY TO THE PUBLIC

Some Sodality libraries have wisely and generously opened their shelves to the public at large, keeping careful track of the books, of

course, and insisting on regulations, but putting all the resources of their library at the disposal of others. Where this is practicable, it is very much to be recommended. The details of management may be learned from the local public library, and it will be well to model the system employed on the regular library system with changes to allow for the special conditions of the Sodality library.

The Sodality library in larger places may also profit by the courtesy of the public library with which the librarians should get into contact as effectively as possible. The great ambition of the modern library is to circulate as many books as it can, and for this purpose very liberal arrangements are made about lending books to societies and institutions. Thus, an agreement may be made by which the public library will deposit with the Sodality library a number of Catholic books and other works which are desirable. These books may be renewed from time to time by being replaced with other volumes. Thus, the resources of a Sodality library may be greatly increased without drain on its funds and at the same time the public library is encouraged to purchase more Catholic books since its purchases are regulated by the demand.

THE SODALISTS' HOME LIBRARY *

The zealous librarian of the Sodality will also take care to encourage those Sodalists whom he sees to be capable of special interest in Catholic books, to provide for themselves a home

*See also: "Children of Mary," Chapter: "Your Own Library."

library of choice volumes which they can have always at elbow for their own use and can lend to their friends. This is of extraordinary utility, this practice of forming a home library, and the Sodality librarian, with his superior knowledge of Catholic books and of the sources from which to obtain them, can help the Sodalists to select and to buy the books for their home.

There remains the wide field of apostolic work in spreading Catholic booklets and pamphlets among non-Catholic people, and here again the Sodality library finds an opportunity. Through the librarian, pamphlets may be bought at wholesale and distributed to the members. A book-rack may be put in the local railroad station with free literature for the traveler, the Sodalists may be encouraged to leave leaflets and booklets in street cars and other public places. This work may be under the supervision of the librarian aided by a section of Sodalists.

We have already mentioned the plan successfully carried out by some Sodalities, of presenting each member with a book or booklet every month bought at wholesale from the funds of the Sodality. The librarian will often be able to aid in this work by reason of his acquired knowledge of catalogues and publishers.

We might add much more on this important topic, but what has been said will suffice to show the importance of the librarian's office and the opportunities it offers. There are few apostolates more needed than that of Catholic literature, and sadly it must be said there are few more neglected. Our Sodality libraries must step into the breach.

CHAPTER XXVI

SODALITY CONGRESSES, PERIODICALS, AND UNIONS

"IN ORDER to secure more easily and certainly the end of each Sodality, or of several of the same class, or finally, of all the Sodalities, Congresses of Sodality Directors and of Sodalists, especially of the same country, are to be recommended. These Congresses should direct all their deliberations and functions to the good of souls and to solid piety, should not spend money on the mere splendor of the festival, and should strive to produce practical and permanent results." (Rule 66.)

"Commendable also is the practice both of publishing and of reading Sodality periodicals which treat of Sodality matters and foster the Sodality spirit in their readers." (Rule 67.)

"It also helps to the greater glory of God and the honor of Our Blessed Mother that, where it can be done, Sodalists of the same class or country should form a permanent league among themselves, with a common council." (Rule 68.)

The above three rules form article 9 of the Common Rules of 1910, and this article is entitled "Intercommunication of Sodalities." These three rules are all new and are an expres-

sion of that healthy tendency in the Sodality throughout the world to develop along its traditional lines indeed, but according to the changing needs of each successive period. The spirit of the times requires a union, coöperation, coördination, and from the beginning these things have been according to the ideals of the Sodality. But in an age when the simpler methods of the past are no more effective as of old, it is necessary to develop the resources of Sodality methods so as to allow for and to meet the present exigencies.*

THREE POWERFUL HELPS TO UNION

We here find recommended three powerful means of promoting and maintaining communication and mutual helpfulness among Sodalities, even in distant places. Sodality congresses bring together Sodalists for mutual encouragement, the interchange of ideas and the forming of permanent friendships. Sodality periodicals exercise a constant influence for union and coöperation, disseminate right ideas and good suggestions and communicate to Sodalists what their fellow-members are doing everywhere. Finally, the Sodality union, with its permanent organization and central headquarters, offers perhaps the most effective means of all to keep up a steady and constant intercommunication between the Sodalities, and makes possible a coöperation in important enterprises which no single Sodality could carry on by itself.

*See, in "Children of Mary," the Chapter on: "Intercommunication of Sodalities."

SODALITY CONGRESSES

Sodality congresses, as is declared in "Documents" (No. 490), from which we shall take some interesting details on this subject, probably date their beginning in modern times from that held at Aix-la-Chapelle in 1862. In 1903, the then Father General, Martin, gave a formal approval of these congresses for Sodalities of the Jesuits. From this time such Congresses have been very frequent. In 1895, they were held at Lille, Tournai, Düsseldorf, and Vienna, the latter two of men's Sodalities. In 1896, there were Sodality congresses at Kostheim, Salzburg, Vienna; in 1897, at Dornbirn, Vienna, Cologne, and Altötting; in 1899, at Cologne, Altötting, (with 15,000 Sodalists present from Bavaria, Austria, Germany and Switzerland) and Vienna, and so the list continues through the years. We have gone into so much detail to show how certain places held frequent congresses and that the greatest activity in this regard occurred in the Teutonic nations, where the Sodality was specially esteemed and promoted.

Among other Sodality congresses recorded are the congress of Directors at Madrid in 1903; the congress of Rome in 1904, with about 600 men Sodalists representing about 30 Italian Sodalities; the congress of 100 priests' Sodalities from Baden, held at Offenburg in 1905. Especially notable was the congress of Barcelona held from the 22nd until the 27th of November in 1904, at which 64 Spanish Sodalities and 8 Spanish-American Sodalities were repre-

sented by more than 1800 members, and where 5800 persons were present at the opening sermon of the congress. It would be wearisome to tell of all the Sodality congresses which have been held since 1862. What has been said is sufficient to indicate how popular has become this feature of Sodality activity. In "Documents" may be read the list of some 40 such congresses held in Europe since that date. Some of these, like those of Aix-la-Chapelle in 1862, Salzburg in 1896 and Mannheim in 1902, were only incidents in Catholic congresses. But most of them were independent Sodality gatherings.

Directors' congresses are also of great utility and should perhaps precede Sodality congresses in case the Sodality is not yet solidly established and in a flourishing state in the region in question. "Documents" (No. 491) mentions nearly a dozen such congresses held for the most part in German-speaking countries. These Sodality congresses, whether of Directors or Sodalists, have the excellent result of increasing interest and enthusiasm for the Sodality, promoting right ideas in regard to it, making known the present condition of Sodalities, widening their work, facilitating an interchange of ideas and opinions, calling attention to special needs, deepening the interior life of the Sodality, and in general encouraging a careful review of the present state of Sodalities and practical resolves looking to their further improvement.

These purposes are well summarized in a saying of a delegate to the congress of Freiburg

quoted in "Documents" (No. 492): "A Sodality Congress should, first of all, be an examination of conscience for the participants, Sodalists and Directors, whether in their Sodalities the true Sodality spirit is in force and exerts itself in the proper way, and whether, in the present difficult times, the Sodality is doing its bounden duty in every way. Secondly, it should be an incentive to new fervor and new activity, as the work of the Sodality is far from being exhausted."

ADAPTABILITY OF THE IDEA

The idea of a Sodality congress may be modified and adapted almost indefinitely to the needs of time and place. Such a congress may be held for the Sodalities of a single city, or a whole district, or an entire country. Successive congresses may prepare the way one for the other, localities leading off with regional congresses, which then make ready for congresses of entire districts, which prepare in their turn for a congress of the entire country. The same general rules which govern the success of congresses in general apply also to Sodality congresses. There must be careful preparation, a clear idea of the purpose, tireless attention to details and a practical plan carried out in a thorough and methodical way.

We commend this idea of a Sodality congress to the Directors of Sodalities as an excellent means to promote the Sodality spirit and the interest of individual Sodalities. If a congress on a great scale is not possible at once, regional conferences and congresses may be more easily

organized, and these will gradually prepare the way for greater things in the future.

THE SODALITY CONFERENCES AT ROME

The rule recommends particularly congresses of Sodalities of the same country, and these are the most readily arranged. Still, international conferences have the great advantage of bringing together the experience of various nations, as was done in the conferences of Jesuit Directors of Sodalities held at Rome in May of 1922. These conferences were attended by delegates from 30 Provinces and 2 vice-Provinces representing the Jesuit Sodalities in the entire world. For three days, the following subjects were discussed: (1) The true purpose and interior spirit of the Sodality; (2) the works of apostolic zeal; (3) the director and his office; (4) the relation of the Sodality with other societies; and (5) the best methods of promoting Sodalities, and (6) the establishment of secretariates and unions. A further point considered was the holding of an international congress of Sodalities at Rome in 1925.

The deliberations held during these conferences bid fair to have a great influence on the future of Sodalities throughout the world, and the suggestion made that a central secretariate be established at Rome with Provincial secretariates throughout the world, will have much practical result for the good of Sodalities. The mere presence of men from every part of the world in the Eternal City to discuss the future of the Sodality and forecast its sublime possibilities, is in itself a good omen. Thus, Sodal-

ity congresses are at the same time a proof of the vitality and adaptability of the Sodality methods and an effective means of increasing the efficacy of this holy society.

SODALITY PERIODICALS

Rule 67 commends the practice both of publishing and of reading Sodality periodicals. It is significant that the reading of them no less than the editing of them is praised by the rule. Sodalists should think it one of their most important exercises of loyalty toward the Sodality to subscribe for and read the periodicals published in their interest. From the material side a periodical must depend upon its readers for practical support. It will do no good at all to commend the idea of a Sodality magazine if one neglects to make the carrying out of that idea practical by giving material support, in other words, by subscribing for the magazine in question. This duty of Sodalists should, therefore, he urged on the members by their Director and officers and every encouragement should be given to the Sodality magazine. The issuing of a local bulletin for Sodalities is also praiseworthy where circumstances permit it. These local bulletins circulate among the members of one or several Sodalities to supplement the general Sodality magazine by giving local news. They should not be allowed to compete with the chief organ of the Sodality, and the Sodalists should be accustomed to support both their local bulletin, if it exists, and the general organ of the Sodality for their country or language.

COÖPERATING WITH THE SODALITY MAGAZINE

The program of these Sodality magazines is briefly indicated in the rule. They are to "treat of Sodality matters and foster the Sodality spirit in their readers." The officers of Sodalities can effectively help such magazines by sending them apt and interesting items about their Sodalities for publication. It is not so much statistics and generalities which are required, but concrete instances and examples of Sodality work which will be interesting and suggestive to other Sodalities. The secretary of the Sodality, especially should make it a point to correspond with the Sodality magazine and furnish it with news of his Sodality. He may perform the same service for other Catholic periodicals which would be likely to wish news of such activities.

A number of Sodality magazines exist in various countries, all of them, so far as we know, having taken their rise since 1881, when, as "Documents" (No. 494) informs us, a monthly Sodality magazine in Spanish began to be published in Tortosa. In Austria, at Vienna, a number of Sodality magazines are issued for different classes of persons, one a general Sodality periodical called since 1904 the *Fahne Mariens*, another for Directors of Sodalities, a third for students, a fourth for young ladies' Sodalities and a fifth for children. These are all published in the same place and are of gradual development, having sprung up one by one in answer to the need. There are also Sodality magazines in Italy, Spain, Ireland, Aus-

tralia, Bohemia, Croatia, Poland, etc. In May, 1914, appeared the first issue of *The Queen's Work,* established by wish of the Father General to be the organ of the Sodalities in the United States.

UNIONS OF SODALITIES RECOMMENDED

Concerning unions of Sodalities, rule 68 has the following to say, "It also helps to the greater glory of God and the honor of Our Blessed Mother that, where it can be done, Sodalists of the same class or country should form a permanent league among themselves, with a common council." "Documents" (No. 493) informs us that this idea was conceived by Father Coster, a great promoter of Sodalities in Germany, as early as 1576. "He proposed five items of union" which are as practical and desirable today as they were when he thought of them nearly three and a half centuries ago: "Community of prayer and merits in life and death, admission to the Sodality immediately a Member from another place submits the certificate of an allied Sodality; mutual inclusion in prayer at the choice of the Monthly Patrons, prayers for deceased Members of all the Sodalities, and a quarterly report from each Sodality on its work and the fruits produced." But besides these advantages, many more are to be expected from a well-organized and properly conducted union of Sodalities.

Complaint is often made of the isolation of parish Sodalities and the difficulty of having any coöperation among them. This means loss, both to the members as individuals and to the

Sodality as a whole. Through a union the Sodalists can become acquainted with those in other parishes and come in contact with others' methods and ideas. This tends to stimulate the life of the individual Sodality and to encourage Sodalists by stirring up a healthy emulation. Stagnation is the result of shutting up the activities of a Sodality within narrow limits, while the circulation of new ideas and contact with other Sodalities tends to purify and clarify its life as running water sweetens the stagnant pond.

Directors and pastors sometimes show an excessive fear of entering into a union because they anticipate that joining it will circumscribe the freedom of their Sodality or take interest and work out of the parish. In point of fact, the union leaves the Sodality free but encourages it to work and develop its activities. Even though some workers do go out of the parish to participate in wider enterprises, this rather brings a blessing on the parish and these workers return capable of greater efforts at home. Pastors and others who are devoted to the Sodality and wish to see it flourish and increase will greatly favor Sodality unions and will encourage them by practical aid.

A COMPETENT DIRECTOR ESSENTIAL

Experience has shown that the first requisite for a successful union of Sodalities is a competent, energetic and zealous Director who has time and ability to make the union a success. He should be appointed by the Bishop, whose active aid and whole-hearted approval is very

necessary also. It is well to take up in the beginning some popular and much-needed activity to concentrate and arouse the energy of the Sodalists. Thus, one Sodality union has established a Sodality Social Service which conducts a training school for Sodality workers and has established many night schools and social centers managed by the Sodalists. The union has also a vacation home in the country for the use of Sodalists.

Another union has taken up particularly the work for the Missions, and aids both home and foreign missions by the combined efforts of the Sodalities. Another union still, has established a Sodality home for working girls on a large scale, and another in a smaller city has imitated this activity with great success in a more modest way. Still another union is collecting for a week's-end, all-the-year-round vacation home for Sodalists. These instances are all drawn from the Sodality unions in the United States and illustrate the possibilities of work of the unions.

Besides these activities, the unions hold periodical demonstrations on a very large plan in honor of the Blessed Virgin, assembling together, sometimes in the open air, sometimes in churches, great crowds of Sodalists and their friends, who assist at religious ceremonies in honor of the Blessed Virgin.

The Directors of these unions are naturally appealed to for help in starting new Sodalities, and in some instances a very great increase in the number and fervor of the Sodalities has been the result of the appointment of an ener-

getic Director for the union. The office of the Director is, indeed, most important and requires great knowledge of the Sodality, unflagging industry and zeal and a perseverance which knows no discouragement. For this reason, and because of the time and effort demanded, it is found most practical to appoint to this office a young and energetic priest who may be assistant in a parish. It would be better still, if he could be set free entirely for this important duty, which would profitably employ all his time and strength.

SUGGESTIONS FOR SODALITY UNIONS

The activities of the union, its methods of organization, etc., will be found detailed in "Social Organization in Parishes" (pages 303 to 319) where also is given a standard constitution and by-laws used by the writer in establishing most (all but one so far as he knows) of the Sodality unions hitherto established in the United States. In this constitution committees are established for membership, finance, entertainments, and sociability, Catholic literature, Catholic Missions, and public morals. These activities need not all be taken up by the unions, but provision is thus made in the constitution so that when the time is ripe and the union able these fruitful and necessary activities may be begun. In general, the Director of the union will naturally study carefully the local conditions and will conform his work to the special need and opportunities he finds and to the inclinations and capacity of the members. Care will always be taken to respect parish rights

and interests, and most of the work of the Sodalists will be done for their own parish.

NATIONAL UNIONS RECOMMENDED

The rule suggests that Sodalists of the whole country should form a permanent league among themselves and the establishment of local unions as already commenced will prove, it is hoped, a step toward a national union. Notable too, is the suggestion that Sodalities of the same class should form unions among themselves, and thus a national union of nurses' Sodalities for example, or of post-graduate students' Sodalities, etc., etc., may well be established. The benefits of this are clear and when the time is ripe we trust such unions will be set on foot and prosper.

Outside of the United States we know of few Sodality unions actually in operation. One is being established in Spain. In the United States, unions exist in Baltimore, Washington, Altoona, Pittsburgh, and the Archdiocese of New York.

APPENDIX

DECREE

FRANCIS XAVIER WERNZ

General of the Society of Jesus

In virtue of authority conferred on Us by the Sovereign Pontiff Gregory XIII in the Constitution *Omnipotentis Dei*, dated the 5th day of December in the year 1584, and enlarged and confirmed by Sixtus V, Clement VIII, Gregory XV, Benedict XIV, Clement XIII, Leo XII, and Leo XIII, whereby We are empowered to make Rules for Sodalities of Our Lady and. as circumstances and times demand, to change, correct, and reform the same, We approve anew and sanction the following Rules; which, gathered from the Common Rules drawn up by Our Predecessors, Father Aquaviva in the year 1587 and Father Beckx in the year 1855, were laid down by Our Predecessor Father Martin in the year 1905; and now brought into accurate harmony with the new Decrees of the Holy See and present conditions, have been revised by Us and, leaving intact the approbation granted or to be granted by the Father General to Rules for a certain class of persons or a particular country, We declare and decree these to be the Common Rules for the use of all Sodalities of Our Lady erected in Houses or Churches of the Society of Jesus.

In testimony whereof, We have ordered these letters signed by Our hand, to be sealed with the seal of Our Society.

Done at Rome, on the Feast of Our Lady Immaculate, the 8th day of December of the year 1910.

FRANCIS XAVIER WERNZ,
General of the Society of Jesus.

COMMON RULES
OF THE
SODALITIES OF OUR LADY

Erected in Houses and Churches of the Society of Jesus*

ARTICLE 1

END AND NATURE OF THE SODALITY OF OUR LADY

1. The Sodality of Our Lady, an association founded by the Society of Jesus and approved by the Holy See, is a religious body which aims at fostering in its members an ardent devotion, reverence, and filial love toward the Blessed Virgin Mary. Through this devotion and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked.

2. According to Apostolic Constitutions, the power to erect Sodalities of Our Lady in Jesuit houses and churches, to aggregate them to the Roman *Prima Primaria* and to communicate to them the indulgences and privileges granted it by the Sovereign Pontiffs, belongs exclusively to the General or Vicar General of the Society of Jesus.†

3. The Blessed Virgin Mary is the principal Patroness of

* The following Common Rules bind, of themselves, only the Sodalities which exist in Jesuit houses or churches. However, the nature and aim, the manner of proceeding and the practices of the Sodality are excellently shown in them, so that they may well serve as a mirror for all Sodalities, even outside of Jesuit houses and churches. Besides, with a few changes in Rules 2, 15, 16, 17 and 69—as will be seen in the foot-notes—they can be proposed to the Ordinary for his approval.

† The power to erect Sodalities of Our Lady outside the houses and churches of the Society of Jesus belongs, by the common law of the Church, to the Ordinary of the place (S. C. Rites, 7 Oct., 1617). But the same power has been conferred on the Father General of the Society

these Sodalities, as their common name indicates. Hence she must be acknowledged by them all as Primary Patroness, each one taking for title one of her mysteries or appellations. They may, however, if they wish, add to this Primary Title that of some Secondary Patron.

4. The Sodality of Our Lady has been established for all the faithful. But its form of organization is best kept and its ends are most efficaciously reached if separate Sodalities are established for separate classes of people differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, workingmen, etc.

ARTICLE 2

Exercises in Common

5. The Sodality of Our Lady should meet at least once a week, on a day and at an hour determined by its Rules or particular customs. Unless some special reason to the contrary exists, the regular meeting of the Sodality should take place on Sunday, and it is even better that it take place on every holy day of obligation, without exception. The meeting should not be omitted on the days set without very exceptional reasons, and should not be discontinued in the summer months, unless the absence of the members or some other cause makes it at that time impossible.

6. The regular exercises of these meetings are usually as follows:

Invocation of the Holy Ghost by the hymn *Veni Creator;*

Reading of some pious book for ten or fifteen minutes, while the Sodalists are assembling;

Announcement, where customary, of the Saints and the church events for the week. These notices are taken from a calendar approved for common use or for the special use of the Sodality;

Singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening. The recitation or singing of some other Office of Our Lady may be substituted;

of Jesus, to be exercised, however, with the consent of the Ordinary (S. C. Indulg., 23 June, 1885). The power to aggregate even these Sodalities to the Roman *Prima Primaria* has been conceded by the Roman Pontiffs exclusively to the Very Rev. Father General or Vicar General of the Society of Jesus.

A short conference by the Father Director on subjects touching the spiritual progress of the Sodality.

The meeting shall close with the recitation of the Litany of Loretto, or with prayers to the Secondary Patron, or with others determined by custom.

7. Besides these ordinary meetings, the Sodality of Our Lady should have other religious exercises in common, such as General Communions, the Spiritual Exercises of St. Ignatius, and the solemn celebration of the Patronal Feasts.

8. The General Communion of the Sodality shall take place once a month, on a set day or on some solemn feast of Our Lord or His Blessed Mother, unless there are special reasons for some other day.

This exercise can be confined to Holy Mass, with preparation before Communion and thanksgiving after it, the reading of the weekly notices, if customary, and the singing of the *Salve Regina* or the recitation of other short prayers in praise of Our Lady.

9. There shall be a Retreat every year for some days, closing with a General Communion. The Director of each Sodality shall, with due regard to circumstances of importance, assign the time for the Retreat, its length, and the order of time. It should, however, be borne in mind that the best time is usually during Lent. Certainly, the most fruitful Retreat is the kind called "closed"—made away from the world and one's friends. If this cannot be done, and if not even the entire day can be given to the exercises, it is well to have the Retreat last six days, with at least two periods daily, morning and evening or night, with spiritual reading, meditation, conference, Holy Mass, and beads as the principal exercises.

10. The Sodality every year should celebrate its titular feasts with some religious solemnity. To the greater praise and glory of the Blessed Virgin, the Principal Patroness, it would be well to have a novena or a devout triduum before her titular feast. In Sodalities that have St. Aloysius for Secondary Patron, and even in others, the Angelic Youth is usually honored by the pious devotion of the Six Sundays.

11. Let these feasts be made solemn, and, in general, let all public exercises be conducted with a display easily within the Sodality's means and suitable to the position in life of its members, always avoiding empty show, as this, instead of

furthering the proper end of the Sodality, rather weakens greatly its spirit.

ARTICLE 3

Sections and Academies

12. Our Lady's Sodality aims at procuring the greatest possible holiness for its members and at extending to many others their salutary influence for the good of souls. It must, therefore, labor by various means to foster piety in the Sodalists, and lead them to practice works of charity toward their neighbor. The chief of these works are the teaching of catechism, visiting the sick in hospitals and those confined in prison—works to which the early Sodalities devoted themselves with great zeal—or others like these, as the circumstances of our times may in different places require.

13. To do these works successfully, it will be well, if the number and character of the Sodalists permit, to form particular Sections, each with an organization and life of its own, though always subject to the governing authority of the Sodality.

14. It is quite in accordance with the original plan of Sodalities of Our Lady to have in them, especially if they are Sodalities of students, one or more Academies, for the young to practice themselves in scientific, literary, artistic, or economic exercises, to help them on in their studies or profession, and to secure for them, under the direction of competent persons, correct views on questions connected with Catholic faith and morals.

ARTICLE 4

Government

15. Sodalities of Our Lady erected in Jesuit houses or churches have the Reverend Father General or Vicar General of the Society of Jesus as their head Superior, according to the Constitution *Omnipotentis Dei* of Gregory XIII, confirmed and extended by other Apostolic Constitutions. In virtue of this authority, the Father General has power to make and publish rules, constitutions, and decrees for the Sodality's direction, to examine and approve those made under his order

by others, and to modify, correct or recast them whenever he thinks good.*

16. According to the Constitution *Laudabile Romanorum Pontificum* of Benedict XIV, the particular Directors appointed in Jesuit houses or churches by the Father General enjoy full power in whatever concerns the guidance, government, and administration, spiritual and temporal, of their Sodalities. Hence, providing they do not alter the present Common Rules, they can make any particular rules, statutes, and decrees which they think reasonable and prudent. They can also modify and entirely change what they have decreed, without being obliged, in any case, to get or even to ask the opinion or consent of the Sodalists.†

17. By express arrangement of the Very Reverend Father General, the power to appoint Directors for Sodalities of Our Lady has been conferred on the Fathers Provincial and Superiors of Missions. But Local Superiors of the Society, with regard to Sodalities erected in their houses or churches, have the same powers as the Directors, and can besides, if there is good reason, subdelegate others to take their place for a time.‡

18. To assist the Father Director in the government and conduct of the Sodality there exists a body of Sodalists, ordinarily composed of a Prefect, two Assistants, a Secretary, six or more Consultors, an Instructor of Candidates, and a Treasurer. These are called the Major Officers and alone constitute the Council. When circumstances render it advisable, the Director will appoint vice-officers, a Vice Secretary, a Vice-Instructor, a Vice-Treasurer, or others entirely new, and can give to the Sodalists who hold these offices the character of Major Officers.

19. The Minor Officers, such as Sacristans, Recorders, Librarians, and Readers, have duties that are purely executive, though some of these are of great practical importance. More or fewer of these offices are created according to the Sodality's need.

* In other houses and churches, the Sodalities of Our Lady depend on the Ordinary of the place as to the approval of their rules, as to their spiritual and temporal administration, and as to their canonical visitation.

† The Directors of Sodalities of Our Lady existing outside of the houses and churches of the Society of Jesus are appointed by the Ordinary of the place, and are subject to the approved Rules in governing and administering their Sodalities.

‡ The right of naming the Directors of Sodalities of Our Lady that depend on the Ordinary of the place belongs to the Ordinary.

20. The Director appoints the Minor Officers. As to members of the Council or Major Officers, in Sodalities in which it is not customary that they too be appointed by the Director, and in which for grave reasons it does not seem good to introduce the practice, they are elected by a majority vote from three proposed for each office separately by the Director. In new Sodalities the one or the other practice will be adopted as prudence shall suggest, according to circumstances, for the greater good of the Sodality. It is, however, left free to follow some other method of choosing the Officers, Major and Minor, if ever another seems preferable, considering the circumstances and the end of the Sodality.

21. The Officers are changed usually once a year, at a time determined by rule or custom. Vacancies occurring are filled in the same way as above.

22. The Officers of the Council, like the Minor Officers, hold their powers to the extent and under the conditions determined by the Director granting these powers, and they remain subject to his authority, individually and collectively, in the discharge of their duties.

ARTICLE 5

Admission and Dismissal

23. Those who wish to enter a Sodality of Our Lady will address their application to its Director, who alone has authority to admit. To apply for admission, Candidates shall, if possible, get some Sodalist to propose them. Candidates should especially be persons of irreproachable conduct, and have the age, condition of life, profession, etc., that are requisite in the Sodality which they seek to enter, and they must be resolved upon being faithful in the observance of the Rules.

24. Before the final reception there shall be a probation of not less than two months. During this time the Candidate is obliged to fulfill without exception all the duties which the Sodality imposes on its members. Those who come from another Sodality can be admitted immediately, if they present a document signed by the Director of the Sodality from which they come, bearing testimony to their good character and ordinary attendance at the exercises of that Sodality. Those who, though Sodalists before, do not come directly

from another Sodality will undergo a probation longer or shorter as the Director thinks best.

25. The solemn reception of new Sodalists will take place twice or oftener in the year, on the titular feasts of the Sodality, or on some other principal feasts of Our Lady.

26. When the time for the solemn reception of Candidates is approaching, the Director will lay before the Council the names of such of them as in his judgment are fit to be received, and will bid the Officers in the Council to express their opinion candidly and to make any objection there may be to the proposed admission. Having regard to the observations of the Council, the Father Director will decide as he thinks best as to each Candidate, whether to receive him among the Sodalists, to require a longer probation, or to exclude him entirely from the Sodality.

27. The solemn reception of Sodalists will take place in full meeting, the Prefect, the Secretary, and the Instructor of Candidates assisting in the ceremony the Father Director, who receives.

The new Sodalists will go to the altar when called by the Secretary, and on their knees will recite one of the following Acts of Consecration:

ACT OF CONSECRATION OF ST. JOHN BERCHMANS

Holy Mary, Virgin Mother of God, I..... choose thee this day to be my Queen, my Patroness, and my Advocate, and I firmly purpose never to desert thee, and never to say or do anything against thee, and never to permit others to do anything against thy honor. Receive me, then, I pray thee, for thy servant forever; aid me in my every action, and desert me not at the hour of my death. Amen.

ACT OF CONSECRATION OF ST. FRANCIS DE SALES

Most Holy Mary, Virgin Mother of God, I..... most unworthy though I am to be thy servant, yet touched by thy motherly care for me, and longing to serve thee, do, in the presence of my Guardian Angel and all the court of heaven, choose thee this day to be my Queen, my Advocate, and my Mother; and I firmly purpose to serve thee evermore myself and to do what I can that all may render faithful service to

thee. Therefore, most devoted Mother, through the Precious Blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever. Aid me in my every action, and beg for me the grace, never, by word or deed or thought, to be displeasing in thy sight and that of thy most holy Son. Think of me, my dearest Mother, and desert me not at the hour of death. Amen.

Then the Father Director, or another priest delegated by him, shall invest them with the medal, using the ordinary formula, and shall declare their admission, saying:

FORMULA OF ADMISSION

In virtue of powers duly vested in me, I receive you into the Sodality of Our Lady (*Primary Title*) and (*Secondary Title*), and render you participants of all the indulgences granted to the Roman *Prima Primaria* and to our Sodality. Your names shall now be entered on the roll of the Sodality: may they be written eternally in heaven.

The certificate of membership is as follows:

CERTIFICATE OF MEMBERSHIP

We bear witness by these presents that our beloved in Christ.....was on.....received as a member of the Sodality of (*Class of persons*) under the title of (*Primary Title*) and of (*Secondary Title*), and is therefore entitled to all the indulgences, favors, graces, and privileges which other Sodalists enjoy, and when he departs this life should receive from our Sodality all the suffrages which are of custom offered for Sodalists departed.

Done in the same Sodality of Our Lady on the day and in the year aforesaid.

Director.

Prefect. *Secretary.*

The enrollment of the new Sodalists in the Sodality Book is never to be omitted.

28. The Director of the Sodality can, in particular cases, dispense with the formalities prescribed for reception. It is,

in fact, absolutely speaking, sufficient for the validity of this act that one who has power to receive and he who is to be received should manifest their formal will in the matter by some outward sign.

29. Into a Sodality of one class or state of life no one of another class or state of life can be admitted, unless the Director for good reason judges otherwise.

30. Sodalists once duly received into a Sodality remain members of it always, unless they give it up of their own accord or are dismissed as unworthy.

31. Any Sodalist or Candidate shall be dismissed from the Sodality who seriously fails in the general duties of a good Catholic or in the particular duties imposed in the Rules. Dismission is decreed always by the Director, but he shall consult the Council beforehand in cases of special difficulty.

ARTICLE 6

Duties Common to All the Sodalists

32. Though the Rules of the Sodality do not of themselves bind under pain of either mortal or venial sin, but leave in each matter that degree of obligation which exists by Divine or ecclesiastical law, still the Sodalists should have great respect for the Rules, and endeavor to fulfill them faithfully and exactly, as they voluntarily accepted them on the day of their reception, and as they will find in them the necessary and efficacious means to attain the end of the Sodality.

33. Good Sodalists ought to be, first and foremost, exemplary Catholics, conforming their faith and life entirely to the faith and morals which the Holy Catholic Church teaches, praising what she praises, disapproving of what she disapproves of, having the same sentiments in everything with her, and never being ashamed to act, in private and public life, as faithful and obedient children of this their holy Mother.

34. Sodalists must be very careful to practice those exercises of piety which are most necessary for fervor of life. Every morning on rising let them make the acts of faith, hope and charity, thank God our Lord for His benefits, offer Him their labors, with the intention of gaining all the indulgences they can throughout that day, and invoke the Blessed Virgin

by reciting the *Hail Mary* three times. Let them devote at least a quarter of an hour to mental prayer; be present, if they can, at the adorable Sacrifice of the Mass, and recite the most Holy Rosary, or some Office of Our Lady. In the evening, before retiring, let them carefully examine their conscience and make a fervent act of contrition for the sins of their whole life and especially for those committed on that day.

35. They should carefully avoid all friendship and all unnecessary intercourse with evil or suspected persons. They must keep from bad reading and immoral plays. And in general, let them fly all occasions that are dangerous to their souls or could give scandal or disedification to their neighbor.

36. As far as possible Sodalists should have a fixed confessor, a pious, learned, and prudent priest, lay bare to him the state of their conscience with all sincerity, and allow themselves to be formed and directed by him in all that pertains to the spiritual life.

37. Before receiving their medal let the candidates make a general confession of their sins, unless the confessor judges otherwise. After that, they should not be satisfied with the General Communions of rule, but approach the Sacraments as frequently as the confessor advises.

38. The Sovereign Pontiff Benedict XIV gives all Sodalists the excellent advice to make a general confession once or twice a year, beginning from the last. This will be easiest at the time of the Retreat or on the Monthly Recollection Day or at the end of the year.

39. They should consider as addressed in a special manner to them the invitation to frequent and daily Communion which the Holy See has made to all the faithful, and therefore each and every Sodalist is earnestly recommended to strengthen himself with the Bread of Angels, not only on the days when he can gain a plenary indulgence as a Sodalist, but also to strive to follow the pious and salutary custom, most eagerly desired by Christ our Lord and the Catholic Church, of approaching the Holy Table often and even daily.

40. The Blessed Virgin Mary is the Principal Patroness of the Sodality of Our Lady. Hence the Sodalists should make profession of a particular devotion to her and strive to imitate her splendid virtues, place all confidence in her, and

urge one another on to love and serve her with filial devotedness.

41. All should be extremely careful to attend at the appointed time the general meetings of the Sodality, ordinary and extraordinary. Attendance is indicated in various ways, according to the custom of the Sodality. Among the customs most recommended is the employment of an attendance card delivered by the Sodalist with his name to the officer designated. Sodalists who cannot be present at a meeting should report, personally or by letter, as soon as possible, the cause of their absence to the Father Director, to whom it will belong to judge whether the reason alleged is proper.

42. It being in keeping with the spirit of the Sodality, as was said in Article 3, to establish particular Sections to foster piety in the Sodalists themselves and to give exercise to Catholic zeal and charity, it is very desirable that all the Sodalists should take an active part in some one of the Sections, and, where circumstances permit, it will be good to make this of obligation. The obligation on each one, according to his studies or profession, to be present at the Academies, if any exist in the Sodality, shall depend on the particular Rules of each Sodality.

43. Let all be careful, as far as they can, to exercise their zeal even in private, in spiritual and corporal works of mercy, and especially by drawing to the Sodality those whom they deem fit. In this way each Sodalist will be a true apostle of the Divine Glory and of His Blessed Mother.

44. In all that pertains to the life of the Sodality they should obey promptly and with submission of will the orders and counsels of the Father Director. In the same way let them give due honor and obedience to the Prefect and the other Officers of the Council and also to the Minor Officers, in what belongs to each one's charge.

45. They should deal with one another with brotherly love and Christian charity, and often pray to God our Lord for the needs of the Sodality and of the Sodalists, and especially of the sick. When a Sodalist passes to a better life, let those who can do so attend his funeral, and let all in private offer prayers for his eternal rest. Besides this, they shall recite in common for him the Office of the Dead or other prayers, and have Holy Mass said, thus securing for him the indulgence of a Privileged Altar.

46. Let each one contribute for the expenses of the Sodality either a voluntary alms, such as his means permit, or a small fixed sum determined by custom.

47. If a Sodalist is to be away temporarily or for good from the place of the Sodality, let him notify the Father Director, who will, if necessary, send him an official letter signed by himself and the Prefect, testifying that he is a Sodalist and is worthy of admission as such into other Sodalities. He must, however, know that all Sodalists away for a year or more from the place of their Sodality and settling in a place from which they cannot attend its meetings, are obliged —in order to gain the indulgences—to enter, in their new home, a Sodality corresponding to their state of life, unless the Director of such Sodality refuses them admission, or there happens some other hindrance, of whose sufficiency the Director of their former Sodality shall be judge. Those who are away should write occasionally to their Director or their Prefect, and should be careful, as far as circumstances permit, to carry out the pious practices of the Sodality. Wherever they are, they should with exact fidelity lead that fervent Catholic life which is becoming in good Sodalists of Our Lady.

ARTICLE 7

The Officers of the Council

48. As the Major Officers or members of the Council enjoy a dignity above the rest of the Sodalists, they should the more surpass them in the practice of virtue and in an exact observance of the Rules, as the office they are charged with is higher.

49. They should be very diligent in executing the duties of their office, and should, when necessary, have recourse to the Father Director, to report to him on their administration, to consult him on doubts and difficulties arising, to receive new instructions from him, and so to make themselves, as they should, the faithful coadjutors of his authority in governing the Sodality.

50. They should assist with voice and vote at the meetings called by the Father Director or, under his order, by the Prefect. Those resolutions shall be considered decisions of the Council, and shall be promulgated as such, which have received a majority vote of the Council and are approved by

the Director and duly announced. But without his consent, no resolution, not even if unanimous, should be held as valid.

51. They should clearly and candidly state their opinions on the matters treated of in Council. Let them never presume to impose their own ideas, nor act through motives of self-love or personal advantage, but have regard solely to the greater glory of God and the spiritual good of the Sodality.

52. When it occurs to one of them to propose in Council something that might bring serious difficulty, let him beforehand explain it in private to the Father Director. He will decide in his prudence whether it is well to propose and discuss the matter.

53. Among the Officers, the Prefect is the first in authority and is, so to speak, the right hand of the Father Director. Along with him he presides at meetings and, with due subordination to him, takes part in everything regarding the government of the Sodality, and especially in the question of the admission and dismissal of Sodalists.

54. The First and Second Assistants shall help the Prefect in his office with their advice and direct coöperation. If the Prefect is absent, his place is taken by the First Assistant; if he too is absent, by the Second Assistant.

55. It is the duty of the Secretary to write up the minutes of the Council meetings, to keep the general journal of the Sodality, to write and sign certificates of membership and other diplomas, testimonials, letters, notices, and other official documents. In all such matters he shall act according to the mind of the Director and the Prefect. The minutes of the Council, the general journal of the Sodality, and the enrollment of the Sodalists should be in three distinct books, which should not be lacking in any Sodality.

56. The members of the Council, as their name indicates, are consultors not only in meetings of the Council, at which they are present with deliberative vote, but also in private when called upon by the Director or the Prefect. In order to give reliable advice, let them be careful to become acquainted with the Sodalists, as far as they can, and be familiar with whatever concerns the Sodality. They should on all occasions bear in mind, as it refers especially to them, what was said about Officers in general, touching the avoidance of party spirit and the necessity of a right intention in giving their opinion.

57. The duty of the Instructor of Candidates is to direct the Candidates and instruct them in the customs and spirit of the Sodality, during the time of probation which precedes their reception into the Sodality. Let him communicate to the Father Director what he observes about the Candidate's behavior in the Sodality and out, so that the Director may be able, with better knowledge of the case, to grant, put off, or deny the final reception.

58. The Treasurer collects the alms or fixed contributions of the Sodalists and benefactors, ordinarily keeps in deposit the money of the Sodality, and on the order of the Director or Prefect pays the expenses of the Sodality. Let him be careful to keep his books and papers very clear and accurate, and to act in all the details of his administration as a faithful steward of the little treasure of Our Lady intrusted to him.

59. The Minor Officers, like the Major, ought to be distinguished for piety and love of the Sodality, to fulfill their duties with earnest zeal, and to visit the Director more or less often as the nature of each one's office requires.

60. The Sodality shall have at least two Sacristans. Their duty shall be to prepare the chapel for the Sodality meetings and to procure what is necessary for the use of the Sodality at its services or at religious functions.

61. It is also very necessary that there should be two or more Recorders. These shall have a book properly arranged, with the names of all the Sodalists and Candidates, to note each day the attendance of each or the reasons for his absence which have the approval of the Director.

62. The Reader has charge of the spiritual reading usual at the services of the Sodality, as also of the announcement of the Saints and notices for the week, where this is customary.

63. The charge of the Library shall be given to one or more Librarians. On the days and at the hours appointed they shall tender the Sodalists the catalogue of books belonging to the Sodality, deliver to them the books they call for, and restore to their place the books returned.

64. As the Director and Prefect cannot visit frequently such Sodalists as are ill, it will be necessary to name Visitors from among the most zealous and prudent, to coöperate in this pious duty. The Visitors should try to make their visits pleasant to the sick, and by their spiritual conversation afford them help and consolation. Let them pray themselves for them and, when

the sickness becomes serious, see that the same is done in the Sodality. In this case let them immediately notify the Director, so that the sick may be fortified in time with the Sacraments.

65. The Major and Minor Officers described in these Rules are common to all Sodalities. If others are created in some Sodalities because of particular need, their character, prerogatives, and duties shall be determined by the Director of each Sodality, who alone has the right to create them.

ARTICLE 9

Intercommunication of Sodalities

66. In order to secure more easily and certainly the end of each Sodality, or of several of the same class, or, finally, of all the Sodalities, Congresses of Sodality Directors and of Sodalists, especially of the same country, are to be recommended. These Congresses should direct all their deliberations and functions to the good of souls and to solid piety, should not spend money on the mere splendor of the festival, and should strive to produce practical and permanent results.

67. Commendable also is the practice both of publishing and of reading Sodality periodicals which treat of Sodality matters and foster the Sodality spirit in their readers.

68. It also helps to the greater glory of God and the honor of Our Blessed Mother that, where it can be done, Sodalists of the same class or country should form a permanent league among themselves, with a common council.

ARTICLE 10

Local Rules

69. By the arrangement of Very Rev. Father Anderledy, if Rules somewhat different from the above are desired, they can be proposed to none but the Very Rev. Father General.* Local Rules additional to the present, if such are made, are not to be contrary to them, and if meant to be permanent are to be submitted to the Provincial or to the Superior of the Mission for approval.†

* For Sodalities of Our Lady subject to him; but for others, they should be laid before the Ordinary of the place for his approval, and, when aggregation is petitioned, before the Father General.

† But for Sodalities which are not subject to the Father General, additional rules must be submitted to the Ordinary of the place.

SUMMARY

OF THE

INDULGENCES AND PRIVILEGES

Which the Sovereign Pontiffs Have Granted to the Prima Primaria Sodality Erected in the Roman College of the Society of Jesus under the Title of Our Lady of the Annunciation and SS. Peter and Paul and to Other Sodalities That Have Been or Shall Be Aggregated to It.

I

Plenary Indulgences Granted Only to Sodalists

1. On the day of reception into the Sodality, if, after Confession, they receive Holy Communion on that day. (Gregory XIII, 5 Dec., 1584; Sixtus V, 5 Jan. and 29 Sept., 1587; Gregory XV, 15 April, 1621; Benedict XIV, 8 Sept., 1751; Leo XII, 7 March, 1825).

2. At the hour of death, if, after Confession and Holy Communion, or at least with contrition, they invoke devoutly the Most Holy Name of Jesus in their heart if they cannot with their lips. (*Ibidem*, and Leo XIII, 23 June, 1885).

3. If, after Confession, they receive Holy Communion on any of the following Feasts: Christmas Day, Ascension Day, the Immaculate Conception, Our Lady's Birthday, the Annunciation, the Purification, the Assumption. (*Ibidem*, and Leo XIII, 23 June, 1885).

4. On All Souls' Day, if, after Confession, they receive the Most Blessed Sacrament of the Altar, they can gain a plenary indulgence applicable to the souls of Sodalists in purgatory. (Pius X, 21 July, 1910).

5. Once a week, on any day they choose, provided they have attended a Sodality meeting within the week, and provided, after Confession on that or the preceding day, they approach the Holy Table on the day chosen. (Benedict XIV, 24 Apr. 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Leo XIII, 27 Apr., 1887; Pius X, 21 July, 1910).

6. If, after Confession, they receive Holy Communion at a General Communion of Sodalists. (Leo XIII, 8 Jan., 1886; Pius X, 21 July, 1910).

7. On making the Spiritual Exercises for any number of days, or on making a monthly spiritual recollection for even one day, provided that, after Confession and Holy Communion, they pay a visit to the Blessed Sacrament and there piously offer prayers for the intention of the Holy Father. (Benedict XIV, 29 March, 1753; Summary, 1775, no. 28; Gregory XVI, 7 July, 1843; Pius X, 21 July, 1910).

8. The Director of the Sodality, if he visits a sick member of his Sodality, and aids him with spiritual advice to bear patiently the discomforts of sickness or to accept death willingly from the hands of Our Lord, and has him recite before some image of Our Saviour Crucified three *Our Fathers* and three *Hail Marys* for the intention of the Sovereign Pontiff, can impart to him a plenary indulgence on the day on which the sick Sodalist receives Holy Communion. (Benedict XIV, 27 Sept., 1748; 8 Sept., 1751; Leo XII, 7 March, 1825).

II

Plenary and Partial Indulgences Granted Only to Sodalists

9. Sodalists can gain all the indulgences of the Stations of Rome, if on the Station days they devoutly visit their oratory or some public church and there say seven *Our Fathers* and seven *Hail Marys* and—in the case of plenary indulgences—go to Confession and Holy Communion. (Gregory XIII, 5 Dec., 1584; Sixtus V, 5 Jan. and 29 Sept., 1587; Gregory XV, 15 Apr., 1621; Benedict XIV, 24 Apr. 1748 and 8 Sept., 1751; Leo XII, 7 March, 1825; Pius X, 21 July, 1910).

10. If for forty days after the Spiritual Exercises they piously offer prayers for perseverance, they can gain an indul-

gence of 200 days for each day; and if they go to Confession and Holy Communion within the forty days, a plenary indulgence. (Gregory XVI, 7 July, 1843; Pius X, 21 July, 1910).

III

Partial Indulgences Granted Only to Sodalists

11. Seven years and seven quarantines:

Every time they devoutly hear Holy Mass on days that are not of obligation;

Every time they carefully examine their conscience in the evening before going to bed;

Every time they are present at public or private meetings;

Or at the Divine Office recited for the souls of departed Sodalists or other Catholics, and conducted by the Sodality and approved by its Director;

Every time they visit the poor, or the sick, or the imprisoned;

Every time they reconcile enemies;

Every time they pray for the sick or for the departed;

Every time they accompany to ecclesiastical burial the bodies of Sodalists or others of the faithful.

(Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Pius X, 21 July, 1910).

12. Three hundred days:

Every time they devoutly recite the Act of Consecration of St. John Berchmans or of St. Francis de Sales:

Or the anthem *Hail Holy Queen.*

(Pius X, 17 Nov. 1906, and 21 July, 1910).

13. One hundred days:

Every time they kiss the medal of Our Lady which is the usual distinctive mark of the Sodalist, and devoutly say the prayer:

Mary, with her loving Son,
Bless us, each and every one!

For this the medal must have the approval of the Ordinary and be blessed by the Director of the Sodality or his delegate.

(Pius X, 21 July, 1910).

IV

Plenary Indulgences Which All the Faithful Can Gain In the Place Where a Sodality Is Erected

14. If, after Confession and Holy Communion, they devoutly visit such place between First Vespers and sunset, on the primary or secondary titular feast of the Sodality, and there pray for the intention of the Sovereign Pontiff. (Gregory XIII, 5 Dec., 1584; Sixtus V, 5 Jan. and 29 Sept., 1587; Gregory XV, 15 Apr., 1621; Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751, Leo XII, 7 March, 1825).

If a Sodality has no secondary title, one other day each year may be chosen for this purpose by the Director—with the consent, however, of the Ordinary (or, if the Director is a Regular priest, of his own Superior). (Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825).

If the Sodality meeting place varies, or is permanently or temporarily changed, or even if, for the greater convenience of the people and greater solemnity, the primary or secondary titular feast—with the Director's consent—happens to be celebrated in another church, nevertheless the same indulgence avails for a visit to that church. (Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825).

Likewise, if either titular feast, or even both, cannot be celebrated with sufficient convenience or solemnity on its own day, the Director of the Sodality—with the consent of the Ordinary (or, if the Director is a Regular priest, of his own Superior)—can designate another day within the year for the celebration of the feast and the gaining of the indulgence granted.

If the day chosen be impeded by a double, one Solemn Mass of the feast transferred as above can be celebrated. (Sixtus V, 29 Sept., 1587; Gregory XV, 15 Apr., 1621; Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825).

15. If they are present at the Exposition of the Blessed Sacrament held in the place of the Sodality for some time on three successive days, and pray there, and perform the other

works enjoined, they can gain the indulgences granted for the devotion of the *Forty Hours*. (Benedict XIV, 15 July, 1749, and 8 Sept., 1751; Leo XII, 7 March, 1825).

V

Privileges

16. The Director of the Sodality can substitute for himself another priest to receive the faithful and to bless the medals. (Leo XIII, 23 June, 1885).

17. To all kings, princes, dukes, and counts holding supreme authority, and to their relatives by blood or marriage, within the limits of the first or second degree, provided they have petitioned to be enrolled in a Sodality, the same indulgences as above are granted, though they be absent; on condition, however, that they perform the same works of piety and pay a visit to some church. (Benedict XIV, 15 July, 1749, and 8 Sept., 1751; Leo XII, 7 March, 1825).

18. Except General Communion, the Communion required for gaining a Sodality indulgence can be transferred by the Sodalists to any day within the octave of the one assigned. (Leo XIII, 27 Apr., 1887; Pius X, 21 July, 1910).

19. The prayers recited by the Sodalists together at the weekly meetings, with the intention of directing them to the intentions of the Sovereign Pontiff, suffice for gaining the indulgences granted for these meetings. (Leo XIII, 26 Aug., 1893).

20. The indulgences connected with the weekly meetings avail even if the meetings take place only twice a month. (Leo XIII, 26 Aug., 1893).

21. All indulgences that have been or shall be granted to Sodalities of Our Lady—except, however, the plenary indulgence to be gained at the hour of death—can be applied also to the souls of the faithful departed. (Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825; Leo XIII, 23 June, 1885; Pius X, 21 July, 1910).

22. Mass said for a Sodalist departed, in any place and by any priest, enjoys the privilege of a Privileged Altar. (Benedict XIV, 24 Apr., 1748, and 8 Sept., 1751; Pius X, 21 July, 1910).

23. A servant of a Sodality, as long as he remains in its

service, can gain all the indulgences granted to the Sodalists, and in the same way as they. (Benedict XIV, 27 Sept., 1748, and 8 Sept., 1751; Leo XII, 7 March, 1825).

24. The priest who is the legitimate Director of any Sodality is in this sense a member of the Sodality of which he is the head, so that without being received with any ceremony he participates, of his own right, in all the Sodality's privileges and indulgences. (Pius X, 10 May, 1910).

25. The Director of a Sodality erected, primarily for youths may admit into it grown men and fathers of families. The same holds in similar cases for other Sodalities, even of women. A good reason, however, is requisite. This will more easily exist if on changing his state of life—for example, by marriage—one wishes to continue in the Sodality, and there is no other Sodality of Our Lady suitable to him in that place. (Pius X, 10 May, 1910).

26. A Sodalist rightly admitted into a Sodality remains always a member of it unless he abandons it of his own accord or is dismissed as unworthy. Hence, by fulfilling the conditions required he always participates in the favors, too, and indulgences. (Pius X, 10 May, 1910).

27. A Sodalist who is absent for a year or more from the place of his Sodality and settles in another place from which he cannot attend the meetings is—to gain the indulgences—obliged to enter a Sodality suitable to his circumstances, in the place of his new residence, unless the Director of this Sodality refuses, or there is some other legitimate impediment, as to which the Director of his former Sodality shall be the judge. (Pius X, 10 May, 1910).

July 21st, 1910,

Thursday, in place of Wednesday.

In the General Meeting of the Holy Roman and Universal Inquisition, their Eminences the Cardinal General Inquisitors in matters of faith and morals, having had the above Summary laid before them, and having heard the advice of the Reverend Consultors, decreed to petition His Holiness for the approbation of the said Summary.

The same day, His Holiness Pius X, by Divine Providence Pope, in the customary Audience granted the Reverend Assessor of the Holy Office, having heard the report on the above matter,

approved the proposed Summary, according to the vote of their Eminences.

ALOYSIUS GIAMBENE,
Substitute for Indulgences.

Die 30 Novembris, 1910

Cum Suprema Sacra Congregatio Sancti Officii praesens Summarium Anglica lingua exaratum cum originali Latino concordare repererit, illud approbavit typisque mandari permisit.

ALOYSIUS GIAMBENE,
Substitutus pro Indulgentiis.

Since the publication of the above Summary the following indulgence has been granted by the Sacred Congregation of the Holy Office (14 Nov. 1912):

Each month, on any day elected by them, Sodalists may gain a plenary indulgence applicable to the souls in Purgatory, provided they recite with a contrite and devout heart, three Paters, Aves, and Glorias each day in honor of the Monthly Patron (allotted in the monthly distribution) and, after Confession, receive Holy Communion in honor of the Patron and pray for the intentions of the Pope.

IMPRIMATUR:

JOANNES J. GLENNON,
Archiep. S. Ludovici.

May 21, 1916.

INDEX

A

Absence of Sodalists from Home, 302
And Indulgences, 303
And Need of Sodality Spirit, 304
Academies, Sodality, Admission of Public to, 297
Importance of, 295
Recommended in the Rules, 333
Suggestions about, 296
Activities, of Contemporary Sodalities, 27
Of Early Sodalities, 26
Of Sodality Unions, 326
Act of Consecration, of St. Francis de Sales, 336
Of St. John Berchmans, 336
Sending, to absent members, 273
Admission, of Candidates, 253
Answers to Some Difficulties Regarding, 258
Formula of, 337
Of Absent Persons, 272
Of Sodalists of Another Class, 263
Paramount Interests of Sodality to Be Considered in, 254
Rules on, 335
Variance of Standards of, 253
Affiliation to the *Prima Primaria*, an Act of Benevolence, 204
Decree Remedying Defects of, 71
Doubt as to, 70
Involves No Control, 72
Method of, 69
Necessity of, for Gaining Indulgences, 22, 61
No Charge for, 70
Aggregation. See *Affiliation.*
Alumni and Alumnæ Sodalities, 133
Anderledy, Father, Allows Exceptions to Rules, 24
Declares Common Rules Binding on Jesuit Sodalities, 18
Apostolate, Lay, 49
Commended by Father General Wernz, 57
Of the Press, 305
Application for Affiliation, 69
For Erection, 67
Aquaviva, Father General, Creates the *Prima Primaria*, 63
On Public Communions, 189
Promulgates First Rules, 16, 54
Artists, Patrons of, 92
Assistant Prefects, 240
Attendance, Importance of Good, 150
Means of Securing, 143
Methods of Recording, 246, 291
Need of Regular, 289
Authority, Right Employment of, 210

B

Beckx, Father General, Issues Amended Edition of Common Rules, 17
Benedict XIV, Allows Women to Join Sodality, 64
Commends Works of Mercy, 55
In Golden Bull Confirms Documents of Predecessors, 39
On Frequent Communion, 184
Benedict XV, a Sodalist, on Works of Mercy, 60
Bishop, Canonical Power of, 66
His Approval of Rules, 22
His Full Control of Sodality, 205
Other Wide Powers of, 217
Power of, to Appoint Directors, 217
Power of, to Erect Sodalities, 22
Superior of the Sodality, 72, 204
Blessed Virgin, Devotion to, and the Interior Life of Sodalists, 44
As Stated in Documents, 52
Develops Followers of Christ, 80
Efficacy of, 81
Enjoined by the Rule, 41
Founders of Orders and Fathers of the Church on, 85
Importance of, 88
Influence of, Needed by Men, 85
In the Catacombs, 77
Means of Devotion to Christ, 80
Misunderstanding of, 83
Necessary for Director, 222
One of the Greatest of Christian Devotions, 79
The Characteristic Devotion, 77
The Model for All Mankind, 83
The Model of Virginity, 78
Blessed Virgin, Director's Conference on, 171
Favorite Titles of, Used for Sodalities, 95
Office of, 161
Books, Apathy toward Catholic, 307
Avoiding Bad, 283
Catholic, Essential for Catholic Homes, 306
For Sodality Reading, 169
Book Talks, 312
An Instance of, 312
Other Practical Methods for, 313
Bull, Golden, *Gloriosæ Dominæ*, of Benedict XIV, 55
Omnipotentis Dei, of Gregory XIII, 54, 63
Business Meetings, 172, 174
Order of, 176
Place for, 175
Social Side of, 179
Variety of Program of, 178

C

Candidates, Admission of, 253
Capacity and Good Will Required of, 255
Instructor of, 241
Methods of Securing, 196
Should Be "Picked Men," 259
Threefold Zeal Required of, 257
Variance of Standards for Admission of, 253
Cards, Membership, 272

Catechism, Indulgence for Teaching, 55
Catholic Literature, Distributing, at Meetings, 179
Celebrations, Becoming Display in, 201
Special, for Feast Days, 200
Usefulness of Public, 191
Certificate, Membership, 272
Formula of, 337
Charity, toward Deceased Sodalists, 301
Toward One Another, 300
Charity, Sisters of, Do Not Enjoy Indulgences of Sodality, 71
Children, Patrons for, 94
Church, The, Works for Good of, 47
Class, Sodalities for Special, 264
Specification of, in Application, 262
Clement XII, Grants Indulgence for Teaching of Catechism, 55
Common Rules, 330
Communion, Father Aquaviva on, 189
Frequent, 184
General, 183, 287
Outline of Exercises at General, 187
Purpose of Monthly, 188
Some Customs, 188
Urged by Popes, 186
Company, Bad, Avoiding, 283
Conferences, Books Suggesting Subjects for, 169
On the Blessed Virgin, 171
The Director's, 163
Conferences, International, 321
Sodality, at Rome, 59, 321
Confessor, A Fixed, Recommended, 285
Congregational Singing Recommended, 158
Congresses, Sodality, 316
Adaptability of the Idea of, 320
Origin of, 318
Purposes of, 320
Various, 318
Consecration, Formulas of, 269
Consultor, The, 230, 238
Contributions to Sodality, 302
Conversations, Spiritual, at Meetings, 159
Correspondence of Sodalists with Sodality, 303
Council, Sodality, 229
And Reception of New Members, 235
Consultation with, 262
Copious Rules of, 236
Esteem of, 231
Growth of, 233
Importance of, 230
Its Knowledge of the Sodality, 238
Membership of, 230
Purposes of, 232

D

Day, Choosing the, of the Meeting, 147
Daily Communion, 282
Deceased Sodalists, Charity toward, 301
Demonstrations, Districting the City for, 181
Public Sodality, 180
Devotion to Blessed Virgin. See *Blessed Virgin, Devotion to*
Diploma of Affiliation, Issuing of, Grants Power to Gain Indulgences, 169
When Lost, 70

Director, The, and Devotion to the Blessed Virgin, 44
And Exhortations of Fathers General, 165
And the Rules, 23
Appointment of, 216
Authority of, 177
Chief Requirements of a Good, 220
Conference of, 163
Example of a Prudent, 212
Gift of, in Guiding Souls, 220
Great Importance of a Good, 228
His Knowledge and Esteem of the Sodality, 223
His Need of Perseverance, 223
His Right Use of Officers, 239
Importance of Right Choice of, 219
Jesuit, 24
Jesuit Superiors as, 218
Membership of, in Sodality, 109
Not an Absolute Monarch, 211
Other Useful Qualities of, 226
Personal Devotion of, to Mary, 222
Power of, to Receive Outside Members, 109
Powers of, 209
Prudence and Balance of, 221
Right Use of Power of, 210
Subject to the Ordinary, 206
The Faculty of, to Inspire Others, 225
Working from Within, 165
Directors, Non-Jesuit, Authority of, 213
Dismissal of Sodalists, 265, 274
Importance of Judicious Action in, 275
Rules on, 335
Districting the City for Public Demonstrations, 181
Division of Sodalists into Natural Groupings, 115
Not a Requirement, But a Suggestion, 122
Documents, Official, of the Sodality, 39, 52
Dues of Sodality, 302
Duties of Sodalists, 277
According to the Rules, 339

E

Ecclesiastics, Sodalities for, 125
End, Threefold, of the Sodality, 52
Enrollment of the Names, Fee for, Forbidden, 271
Pope Pius X on, 218 (footnote)
Erection, Necessity of Canonical, 61
Power of, Pertains to Fathers General of Society of Jesus, 61
The First Step toward Affiliation, 66
Usual Procedure of, 67
Examination of Conscience, 283
Exceptions to Rules, 22
Exemplary Catholics, To Make, Aim of Rule, 41
Exercises, Regular, at Meetings, 157
In Common, the Rules on, 331
Not Obligatory, 157
Varying the, 159
Existence, Time of, of a Sodality, 68

F

Failure of Sodalities, One Reason for, 44
Faithful Departed, Enrollment of, Forbidden, 108
Fathers General of Society of Jesus, Approval of, Necessary, 22
Exhortations of, 165
Heads of Sodality, 15, 63, 203
Instructions of, 39
Letters of, 167
On Works of Mercy, 56
Permitted to Aggregate Sodalities of Women, 64
Power of, to Affiliate Any Sodality in the World, 65
Power of, to Erect and Aggregate, 61
Fathers of Church on Mary's Intercession, 85
Feasts of the Sodality, 191
Public Celebration of, 191
Fee, Enrollment, Forbidden, 271
Fervor, A Special Sort of, 44
Renewal of, 197
Works of, 280
Formality of Erection, 67
Formula of Admission, 337
Frequent Communion, Benedict XIV on, 184

G

General Communion, The, 183, 287
General Confession, The, 286
"Good Catholic," Meaning of, 43, 277
Government of Sodalities, The, 15, 203
Rules of, 333
Gregory XIII by Bull Erects *Prima Primaria*, 54, 63
Places Sodalities Under General of Society of Jesus, 15
Groupings, Division of Sodalists into Natural, 115

H

Hilgers, Rev. Joseph, S. J., on Sodalities, 26
Holy Days, Recommended for Meetings, 148
Home Library, The Sodalist's, 314
Hour, Choosing the, of the Meeting, 147

I

Ideals, Sodality, Loyalty to, 207
Immaculate Conception, Little Office of, 161
Indulgences, and Holy Communion, 187
And Meetings, 154
And the Absent Sodalist, 303
Begin on Issue of Diploma, 69
Can Be Gained Only in Place Assigned in Application for Erection, 154
For Kissing Medal, 271
For Visiting Sick, 249
Granted to Sodality at Its Erection, 54
Necessity of Erection and Affiliation for Gaining, 61
Other Societies Do Not Share, 71
Requisites for Gaining, 218
Summary of, 345
Instruction Matter, Rules as, 168
Suggestions for, of Novena, Triduum, etc., 197

Instructor of Candidates, The, 241
Intercommunication of Sodalities, 344
Interior Life, the Motive Force, 44, 49

J

Joint Meetings of Two or More Sodalities, 180, 200
Jurisdiction of Sodalities, 203

L

Law Students, Sodalities for, 136
Lawyers, Patron for, 93
Lay Teachers, Sodalities for, 132
Leo XII Extends Powers of Father General, 65
Librarians, The, and Their Work, 248
Library, Home, Sodalist's, 314
Library, Sodality, 305
  Aid for, from Public Library, 314
  Appointments of, 309
  Care of Books, 309
  Importance of, 305
  Opening, to the Public, 313
  Plans for Getting Books for, 309
  Rules of, 311
  Should Be Excellent, 308
Little Office of Immaculate Conception, 161
Local Rules, 344
Loyalty, and Union, Creating a Spirit of, 215

M

Magazines, Sodality, Coöperating with, 323
Management, A Case in Point of, 119
  Difficulties of, 116
  Not Insuperable, 182
Mary, The Name of, in Days of Chivalry, 85
Mass, Daily, 282
Medal, Sodality, 270
  Indulgence for Kissing, 271
Medical Students, Sodalities for, 136
Meetings, Sodality, 142
  And Indulgences, 154
  Announcements at, 160
  Business, 172, 174
  Day and Hour of, 147
  Exchanging Speakers at, 159, 178
  Importance of, 142, 290
  Joint, 180
  Necessity of Well-Conducted, 143
  Order of, Not Obligatory, 157
  Other Religious Exercises at, 174
  Place of, 153
  Regular Exercises at, 157
  Some Further Points on, 174
  Weekly, the Ideal, 144
Members, New, Care to Be Used in Admitting, 113
  Quality to Be Sought in, 166
  Reception of, 235
  Requisites for, 218
  Seeking, 298
  Time of Admission, 235
Membership, Manifold, of Sodalities, 110
  Present, 65
  Questions about, 108
  Universality of, 102
Men, Distinctive Name for Sodality of, 105
  Patrons for, 91
  Sodality Was Primarily for, 64, 104

Monthly Communion, General Profit and Edification of, 189
Purpose of, 188
Mullan, Father, Compares Rules of 1910 with Previous Editions, 19

N

National Sodality Unions Recommended, 328
Neighbor, Work for, According to Rule, 53
Importance of, 46
Non-Sodalists at Meetings, 180
Novena to Blessed Virgin, Exercises of the, 192
Evening Exercises of, 193
Opportunities for Securing Candidates at, 196
Numbers, Fallacy of, 254, 260
Not the Test of Excellence, 185
Nurses, Patrons for, 93
Sodalities for, 139

O

Obligation of the Rules, 19
On Non-Jesuit Sodalities, 21
Office, Congregational Singing of, 162
Little, of Immaculate Conception, 161
Of Blessed Virgin, 161
Officers, Governing Through the, 211
Importance of, 244
Minor, 244
Of the Council, 341
Right Use of the, 239
Offices, Creation of New, 251
Order, of Business Meetings, 176
Of Religious Meeting Not Obligatory, 157
Organization of Sodality to Be Practical, 252
Organizing the Sodality, Time to Begin, 69

P

Pamphlets, Power of, 308, 315
Parish Activities, A Clearing House for, 124
Parish Management, Two Methods of, 118
Partial Indulgences Granted Only to Sodalists, 347
Pastor, Halving the Work of the, 117
Patron, Primary, 77
Title of, 86
Patrons, Care in Choosing, 91
Favorite, for Men, 91
For Married Women, 94
For Young Men, 93
For Young Women and Children, 94
Of Various Professions, 92
Secondary, 90
Some More Usual, 95
Subordination of, in Title, 97
Paul V Grants Indulgence for Teaching of Catechism, 55
Perfection, Personal, 43
Periodicals, Sodality, 316
Commended in the Rule, 322
Perseverance, Need of, 120, 223
Petition to the Ordinary, and Rules of 1910, 21
Physicans, Patron for, 92
"Picked Men," Sodalists to Be, 259
Piety, Works of, 280
Pius X on Frequent Communion, 184, 186

On Inscribing the Names, 218 (footnote)
Plays, Bad, Avoiding, 283
Plenary and Partial Indulgences Granted Only to Sodalists, 346
Plenary Indulgences, Granted Only to Sodalists, 345
Granted to All the Faithful Where a Sodality is Erected, 348
Popes, Pronouncements of, on the Sodality, 39, 74
On Frequent Communion, 186
Prayer, for the Sick, 250
Mental, 281
Some Methods of, 280
Prayers, Closing, 172
Prefect, Assistant, 240
Position of, 237
The "Right Hand" of the Director, 239
Press Apostolate, No Excuse from, 305
Priests, Secular, Patrons for, 93
Sodalities for, 126
Prima Primaria, The, 16
Bond of Loyalty of All Sodalities with, 206
Communication of Indulgences of, 69
Continues Existence during Suppression of Society of Jesus, 64
Erection of, 54
Exercises No Control Over Affiliated Sodalities, 72
History of, 62
Indulgences and Privileges of, 62
Method of Affiliation to, 69
Number of Sodalities Affiliated to, 68
Present State of, 75
Sodalities Incapable of Affiliation to, 68
Privileges, Summary of Sodality, 345
Profession of Faith, The, 269
Professions, Patrons for the, 93
Sodalities for the, 126, 134
Programs, Special, for Feast Days, 200
Public Celebrations, Usefulness of, 191

Q

Quality to Be Sought in New, Members, 166, 185
Queen's Work, The, the Organ of the Sodalities of the United States, 324
Question Box at Meetings, 172

R

Reader, The Sodality, 247
Reading at Meetings, 158
Reception of Sodalists, 265
Essentials of Valid, 265
Manner of Holding, 267
Usefulness of Solemn, 266
Recorders, The, 246
Religious Exercises, Other, Recommended at Meetings, 174
Religious May Become Sodalists, 109
Religious Orders, Founders of, and Devotion to Blessed Virgin, 85
Religious Teachers, Sodalities for, 131
Retreat, Annual, Purpose of, 199
Roman College, Confiscation of, 75
Head Sodality at, 61

Prima Primaria of, 16
Restoration of, 65
Rules, Authority of the, 15
First, 16
Particular, in Jesuit Sodalities, 23, 24
Promulgation of First, 55
Special, 22
Rules of 1910, 18
Bind Only Jesuit Sodalities, 19
Comparison of, with Preceding Rules, 19
Do Not Bind under Pain of Sin, 19
Duty of Sodalists to Observe, 20
Importance of, 19
In non-Jesuit Parishes, 20 23
Vary in importance, 20

S

Sacristans, The, 245
St. Aloysius, Devotion of Six Sundays in Honor of, 199
St. Francis de Sales, Act of Consecration of, 336
St. John Berchmans, Act of Consecration of, 336
St. Joseph, Favorite Patron for Men, 91
St. Louis of France, and His Mother, 82
Patron for Military Students, 93
Saints of the Sodality, 112
School Sodalities in Summer, 152
Secretary, The, 240
Sections, Formation of, Recommended, 47, 291
Individual Life of, 295
List of Possible Activities of, 294
Participation in, May Be Made Obligatory, 293
Proposal of New, 177
Rules on, 333
Threefold Purpose of, 292
Secunda Primaria, 63
Seminarists, Sodalities for, 129
A Practical Training for Future Directors, 130
Sick, Visitors of the, 249
Indulgence for, 249
Prayer for, 250
Singing, Congregational, 158
Of Office, 162
Sister Thérèse, The Little Flower, a Sodalist, 112
Six Sundays, Devotion of the, 199
Social Side of Business Meetings, 179
Social Works, Established by Sodality Union, 326
Society of Jesus, Members of, Can Not Become Sodalists, 109
Sodalists, Drawing Others to Sodality, 298
Duties of, 277
Model, of Every Rank, 112, 170
Obedience of, to Director and Officers, 299
Once a Sodalist Always a Sodalist, 304
Some Further Duties of, 289
Union of, with Church, 279
Works of Piety and Fervor of, 280
Sodalities, Incapable of Affiliation, 69
Jesuit, 15, 17
Method of Dividing, 115
Practice of Exemplary, 58
Praiseworthy, 27, 30
Separate, Encouraged by Rules, 114

Special, 125
Sodality, The, A Great Error Regarding, 38
Aim of, 28
And Active Effort, 50
A Religious Society, 81
A Solution of Parish Difficulties, 122
A Training School of Personal Perfection, 44
Benedict XV on, 34
Bull of Erection of, 54
Different Meanings of, 25
Distinctive Features of, 29
End and Nature of, 40, 330
Erection and Affiliation of, 61
Excellence of, 33
Explaining the Spirit of, 194
Exterior Activities of, 45
For All the Faithful, 100
For Separate Classes, 114
Growth of, 33
Indulgences and Privileges of, 62
Meaning of the Word, 300
Not a Mere Pious Confraternity, 37
Not a Mere Social Club, 38
Official Documents of, 39
Origin of, 26
Present Membership of, 34
Principal End of, 39
Providential, 103
Purpose of, 32
St. Francis de Sales on, 35
Separate, for Special Classes, 46
Spirit of, 37
Statistics of, 65
The Most Comprehensive Society, 35
The Name Important, 98
When It Begins to Exist, 68
Works of Mercy Recommended to, 54
Sodality Management, A Practical Example of, 119
Solemn Reception, Usefulness of, 266
Speakers, Exchanging, at Meetings, 159
Professional, 178
Spirit, The Sodality, 37
Statistics of Sodality, Early, 63
Present, 65
Subjects of the Conference, 169
Summer, Meetings during the, 150
Sundays, Recommended for Meetings, 148

T

Teachers, Sodalities for, 132
Tertia Primaria, 63
Thérèse, Sister, a Sodalist, 112
Title of the Sodality, Choosing the, 86
Titular Feasts, Meaning of, 192
Traditions As Guide of Sodality, 74
Training for Eminence, 137
Treasurer, Duties of the, 242
Triduums, As Opportunities for Securing Candidates, 196
Organization of, 195

U

Union and Loyalty, Creating a Spirit of, 215
Three Powerful Helps to, 317
Unions, Sodality, 316
An Aid to the Parish, 325
Competent Director of, Essential, 325
National, Recommended, 328

Origin and Program of, 324
Practical Works of, 326
Recommended in the Rule, 324
Suggestions for, 327
Unity, The Need of a Principle of, 106
Universities, Catholic, Sodality Houses in, 138

V

Visitors of the Sick, 249

W

Weekly Meetings, Not Indispensable, 146
Reasons for, 145
The Ideal, 144
Wernz, Father General, Approves New Edition of Common Rules, 18
Decree of, on Common Rules of 1910, 329
On Works of Mercy, 57
Women, Admission of, to Sodality by Pope Benedict XIV, 64
Patrons for Married, 94
Sodalities for, 100
Works of Mercy, Spiritual and Corporal, 50, 53
Commended by Pope Benedict XV, 60
Commended by Various Pontiffs, 55, 56
Indulgenced, 54
In First Rules, 55
Should Be Proportioned to Capacity of Sodalists, 45
Suggested, 59

Y

Young Men, Patrons for, 93
Young Women, Patrons for, 94

Z

Zeal, The Threefold, Required of Sodalists, 257

PRINTED BY BENZIGER BROTHERS, NEW YORK

BOOKS OF DOCTRINE, INSTRUCTION, DEVOTION, MEDITATION, BIOGRAPHY, NOVELS, JUVENILES, ETC.

PUBLISHED BY

BENZIGER BROTHERS

NEW YORK
36-38 Barclay St.

CINCINNATI
429 Main St.

CHICAGO
205-207 W. Washington St.

Books not marked *net* will be sent postpaid on receipt of the advertised price. Where books are marked *net*, ten per cent. must be added for postage. Thus a book advertised at *net* $1.00 will be sent postpaid on receipt of $1.10.

I. INSTRUCTION, DOCTRINE, APOLOGETICS, CONTROVERSY, EDUCATIONAL.

ANECDOTES AND EXAMPLES ILLUSTRATING THE CATHOLIC CATHECHISM. Spirago. *net*, $3.00.

BOY GUIDANCE. Kilian, O.M. Cap. *net*, $2.00.

CATECHISM EXPLAINED, THE. Spirago-Clarke. *net*, $3.75.

CATECHISM OF THE VOWS FOR THE USE OF RELIGIOUS. Cotel, S.J. *net*, $0.75.

CATECHIST AND THE CATECHUMEN, THE. Weigand. *net*, $1.80.

CATHOLIC BELIEF. Faà di Bruno. Paper, $0.35; cloth, net, $1.00.

CATHOLIC CEREMONIES AND EXPLANATION OF THE ECCLESIASTICAL YEAR. Durand. Paper, $0.35; cloth, *net*, $1.00.

CATHOLIC CUSTOMS AND SYMBOLS. Henry, Litt.D. *net*, $2.00.

CATHOLIC NURSERY RHYMES. Sister Mary Gertrude. Retail, $0.25.

CATHOLIC'S READY ANSWER, THE. Hill, S.J. *net*, $2.00.

CATHOLIC TEACHER'S COMPANION, THE. Kirsch, O.M. Cap. Imitation leather, *net*, $3.00; real leather, $4.50.

CATHOLIC TEACHING FOR YOUNG AND OLD. Wray. Paper, $0.15.

CEREMONIAL FOR ALTAR BOYS. Britt, O.S.B. *net*, $1.00.

CHILD PREPARED FOR FIRST COMMUNION. Zulueta. Paper, *$0.25.

CHRISTIAN APOLOGETICS. Devivier-Messmer. *net*, $2.50.

CORRECT THING FOR CATHOLICS. Bugg. *net*, $1.25.

DIVINE GRACE. Wirth. *net*, $0.40.

EXPLANATION OF THE BALTIMORE CATECHISM. Kinkead. *net*, ¶$1.60.

EXPLANATION OF THE APOSTLES' CREED. Rolfus. *net*, $1.00.

EXPLANATION OF THE COMMANDMENTS. Rolfus. *net*, $1.00.

EXPLANATION OF GOSPELS AND OF CATHOLIC WORSHIP. Lambert-Brennan. Paper, $0.35; cloth, *net*, $1.00.

EXPLANATION OF THE MASS. Cochem. *net*, $1.00.

EXPLANATION OF THE HOLY SACRAMENTS. Rolfus. *net*, $1.00.

FINGER OF GOD, THE. Brown, M.A. *net*, $1.75.

FOLLOWING OF CHRIST, THE. Plain edition. With reflections. $0.55.

FUTURE LIFE, THE. Sasia, S.J. *net*, $3.00.

GENERAL CONFESSION MADE EASY. Konings, C.SS.R. Cloth, *$0.50.

GENTLEMAN, A. Egan. *net*, $1.00.

GIFT OF THE KING. By a Religious. *net*, $0.75.

GOFFINE'S DEVOUT INSTRUCTIONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY-DAYS. *net*, $2.00.

HANDBOOK OF THE CHRISTIAN RELIGION. Wilmers, S.J. *net*, ¶$2.50.

HINTS TO PREACHERS. Henry, Litt.D. *net*, $2.25.

HOME VIRTUES, THE. Doyle, S.J. *net*, $1.50.

HOME WORLD, THE. Doyle, S.J. Paper, $0.35; cloth, net, $1.50.

IDEALS OF ST. FRANCIS OF ASSISI, THE. Felder, O.M. Cap.-Bittle, O.M.Cap. net, $4.00.

INTRODUCTION TO A DEVOUT LIFE. St. Francis de Sales. *net*, $1.75.

LADY, A. Bugg. *net*, $1.25.

LAWS OF THE KING. By a Religious. *net*, $0.75.
LETTERS ON MARRIAGE. Spalding, S.J. *net*, $1.75.
LITTLE ALTAR BOY'S MANUAL. $0.75.
LITTLE FLOWER'S LOVE FOR HER PARENTS, THE. Sister M. Eleanore, C.S.C., Ph.D. *net*, $0.20.
LITTLE FLOWER'S LOVE FOR THE HOLY EUCHARIST, THE. Sister M. Eleanor, C.S.C., *net*, $0.20.
LIVING FOR GOD. Sister Mary Paula. *net*, $1.75.
MANUAL OF THEOLOGY FOR THE LAITY. Geiermann, C.SS.R. Paper, *$0.75; cloth, *net*, $1.50.
MASS-SERVER'S CARD. Per doz., *net*, $0.80.
MASS FOR CHILDREN, THE. Rev. William R. Kelly. List $0.32.
MIND, THE. Pyne, S.J. *net*, $2.00.
OUR FIRST COMMUNION. Rev. William R. Kelly. List, $0.32.
OUR NUNS. Lord, S.J. Regular Edition, $2.50; De Luxe Edition, *net*, $3.50.
OUR SACRAMENTS. Rev. William R. Kelly. List $0.60.
OUT TO WIN. Straight Talks to Boys on the Way to Manhood. Conroy, S.J. *net*, $2.00.
POETS AND PILGRIMS. Brégy. School Ed., *net*, $1.50; Decorative Ed., *net*, $2.50.
PRINCIPLES OF THE RELIGIOUS LIFE; or, AN EXPLANATION OF THE "CATECHISM OF THE VOWS." Cotel, S.J. *net*, $1.85.
QUEEN'S FESTIVALS, THE. By a Religious. *net*, $0.75.
RELIGION HOUR: BOOK ONE. Hannan, D.D. List, $0.32; *net* to schools, $0,24.
SACRAMENTALS OF THE HOLY CATHOLIC CHURCH. Lambing. Paper, $0.35; cloth, *net*, $1.00.
SHORT COURSE IN CATHOLIC DOCTRINE. Paper, *$0.20.
SHORT STORIES ON CHRISTIAN DOCTRINE. *net*, $1.00.
SIMPLE COURSE OF RELIGION. Weigand. *net*, price to schools per 100, $4.25.
SIX ONE-ACT PLAYS. Lord, S.J. *net*, $1.75.
SOCIAL ORGANIZATION IN PARISHES. Garesché, S.J. *net*, $3.25.
SOCIAL PROBLEMS AND AGENCIES. Spalding, S.J. *net*, $2.50.
SOCIALISM: ITS THEORETICAL BASIS AND PRACTICAL APPLICATION. Cathrein-Gettelman. *net*, $3.00.
SODALITY CONFERENCES. Garesché, S.J. *net*, $2.75. First Series.
SODALITY CONFERENCES. Garesche, S.J. *net*, $2.75. Second Series.
SPIRITISM: FACTS AND FRAUDS. Blackmore, S.J. *net*, $3.00.
SPIRITUAL PEPPER AND SALT. Stang. Paper, *$0.40; cloth, *net*, $0.90.
STORIES OF THE MIRACLES OF OUR LORD. By a Religious. *net*, $1.00.
SUNDAY-SCHOOL TEACHER'S GUIDE. Sloan. net, $1.00.
TALKS TO BOYS. Conroy, S.J. Paper, $0.35.
TALKS TO NURSES. Spalding, S.J. *net*, $2.00.
TALKS TO PARENTS. Conroy, S.J. *net*, $2.00.
TALKS WITH OUR DAUGHTERS. Sister M. Eleanore, Ph.D. Cloth. *net*, $1.50.
TALKS WITH TEACHERS. Sister M. Paula. *net*, $1.75.
TEACHER TELLS A STORY: BOOK ONE. Hannan, D. D. List $2.00.
VOCATIONS EXPLAINED. Cut flush, *$0.25.
WAY OF INTERIOR PEACE. De Lehen, S.J. *net*. $2.25.
WONDERFUL SACRAMENTS, THE. Doyle, S.J. *net*, paper, $0.35; cloth, *net*, $1.75.
WONDER DAYS, THE. Taggart. *net*, $0.40.
WONDER GIFTS, THE. Taggart. *net*, $0.40.
WONDER OFFERING, THE. Taggart. *net*, $0.40.
WONDER STORY, THE. Taggart. *net*, $0.40.

II. DEVOTION MEDITATION, SPIRITUAL READING, PRAYER-BOOKS

ABANDONMENT; or Absolute Surrender of Self to Divine Providence. Caussade, S.J. *net*, $1.00.
BLESSED SACRAMENT BOOK. Prayer-Book by Father Lasance. Im. leather, $2.75.
BOYS' AND GIRLS' PRAYER-BOOK. Finn, S.J. 27 colored illustrations, 22 in black and

white. Im. leather, round corners, limp, cut flush. Retail, $0.45. Other bindings up to $2.50.

CATHOLIC GIRL'S GUIDE, THE. Prayer-Book by FATHER LASANCE. Seal grain cloth, stiff covers, red edges, $1.75. Im. leather, limp, red edges, $2.00; gold edges, $2.50. Real leather, limp, gold edges, $3.00.

COMMUNION DEVOTIONS FOR RELIGIOUS. SISTERS OF NOTRE DAME. Imitation leather, *net*, $2.75; leather, $4.00.

CONVENT ECHOES. Devotional Verses. SISTER M. PARACLITA. *net*, $1.00.

EARLY FRIENDS OF CHRIST, THE. CONROY, S.J. *net*, $2.75.

EPITOME OF THE PRIESTLY LIFE, AN. ARVISENET-O'SULLIVAN. *net*, $2.50.

EUCHARISTIC PRIEST, THE. LEPICIER, O.S.M. *net*, $2.00

EVER TIMELY THOUGHTS. GARESCHÉ, S.J. *net*, $1.50.

FAIREST FLOWER OF PARADISE. LEPICIER, O.S.M. *net*, $1.75.

FOR FREQUENT COMMUNICANTS. ROCHE, S.J. Paper, *$0.20.

GO TO JOSEPH. LEPICIER, O.S.M. *net*, $1.75.

HER LITTLE WAY. CLARKE. *net*, $1.50.

HOLY HOUR, THE. KEILEY. 16mo. *$0.20.

HOLY HOUR OF ADORATION. STANG. *net*, $1.25.

HOLY SOULS BOOK. Reflections on Purgatory. A Complete Prayer-Book. By REV. F. X. LASANCE. Im. leather, round corners, red edges, $1.90; gold edges, $2.50; real leather, gold edges, $3.00.

IMITATION OF THE SACRED HEART. ARNOUDT. *net*, $2.00.

JESUS CHRIST, THE KING OF OUR HEARTS. LEPICIER, O.S.M. *net*, $1.75.

KEEP THE GATE. WILLIAMS, S.J. *net*, paper, $0.35.

LET US PRAY. LASANCE. Retail, $0.35.

LIFE'S LESSONS. GARESCHÉ, S.J. *net*, $1.50.

LIFT UP YOUR HEARTS. By REV. F. X. LASANCE. Im. leather, round corners, red edges, retail, $2.75; gold edges, retail, $3.25; Amer. seal, limp, gold side, gold edges, retail, $3.75; Amer. morocco, seal grain, gold roll, red under gold edges, retail, $5.00.

LITTLE COMMUNICANTS' PRAYER-BOOK. SLOAN, $0.60.

LITTLE FLOWER AND THE BLESSED SACRAMENT, THE. HUSSLEIN, S.J. *net*, $0.60.

LITTLE FLOWER TREASURY, THE. Edited by CARYL COLEMAN. Im. leather, fine grain, very flexible, round corners, red edges. Retail, $0.65. Other bindings up to $1.75.

LITTLE MANUAL OF ST. ANTHONY. LASANCE, *net*, $0.50.

LITTLE MANUAL OF ST. JOSEPH. LINGS. *net*, $0.50.

LITTLE MANUAL OF ST. RITA. MCGRATH. $1.25.

LITTLE MASS BOOK, THE. LYNCH. Paper, *$0.15.

MANNA OF THE SOUL. Vest-pocket Edition. A little Book of Prayer for Men and Women. By REV. F. X. LASANCE. Oblong, 32mo. $1.00.

MANNA OF THE SOUL. A Book of Prayer for Men and Women. By REV. F. X. LASANCE. Extra Large Type Edition, 544 pages, 16mo. $1.90.

MANNA OF THE SOUL. Prayer-Book by REV. F. X. LASANCE. Thin Edition. Im. leather. $1.50.

MANNA OF THE SOUL. Prayer-Book by REV. F. X. LASANCE. Thin edition with Epistles and Gospels. $1.75.

MANUAL OF THE HOLY EUCHARIST. LASANCE. Im. leather, limp, red edges, *net*, $2.25.

MEDITATIONS FOR EVERY DAY IN THE YEAR ON THE LIFE OF OUR LORD. VERCRUYSSE, S.J. 2 vols, *net*, $6.50.

MEDITATIONS FOR THE USE OF THE SECULAR CLERGY. CHAIGNON, S.J., 2 vols. *net*, $7.50.

MEDITATIONS ON THE LIFE, THE TEACHING AND THE PASSION OF JESUS CHRIST. ILG-CLARKE. 2 vols. *net*, $5.75.

MEDITATIONS ON THE SUFFERINGS OF JESUS CHRIST. PERINALDO. *net*, $1.00.

MENDING THE NETS. MORNING STAR SERIES II. FEELY, S.J. *net*, $0.75.

MISSION REMEMBRANCE OF THE REDEMPTORIST FATHERS. GEIERMANN, C.SS.R. $2.00.

MOMENTS BEFORE THE TABERNACLE. RUSSELL, S.J. *net*, $0.90.

MORNING SACRIFICE, THE. MOFFAT, S.J. Retail, $0.15.

MY GOD AND MY ALL. A Prayer-Book for Children. By REV. F. X. LASANCE. Black or white, cloth, square corners, white edges, retail, $0.35. Imit. leather, black or white, seal grain, gold edges, retail, $0.70. Persian Morocco,

gold side and edges, retail, $1.25. Same, white leather, retail, $1.50. Celluloid, retail, $1.00; with Indulgence Cross, retail, $1.35.

MY PRAYER-BOOK. Happiness in Goodness. Reflections, Counsels, Prayers, and Devotions. By Rev. F. X. Lasance. 16mo. Seal grain cloth, stiff covers, $1.65. Imitation leather, limp, round corners, red edges, $1.85; gold edges, $2.25. Real leather, gold edges, $2.75.

MY PRAYER-BOOK. Extra Large Type Edition. By Rev. F. X. Lasance. Seal grain cloth, stiff covers, square corners, red edges, $1.85. Imitation leather, round corners, red edges, $2.25. Imitation leather, round corners, gold edges, $3.25. American seal, limp, gold side, gold edges, $4.00.

MYSTERY OF LOVE, THE. Lefficier, O.S.M. *net*, $1.75.

NEW MISSAL FOR EVERY DAY, THE. Complete Missal in English for Every Day in the Year. New Edition. With Introduction Notes and a Book of Prayer. By Rev. F. X. Lasance. Oblong, 32mo. Imitation leather, $3.00.

NEW MISSAL FOR EVERY DAY, (Student's Edition.) By Rev. F. X. Lasance. Retail $2.00.

NEW TESTAMENT. 12mo edition. Large type. Cloth, *net*, $1.75.

NOVENA IN HONOR OF SAINT THERESE OF THE CHILD JESUS. Coleman, *net*, $0.15.

OFFICE OF HOLY WEEK, COMPLETE. Latin and English. Cut flush, *net*, $0.65; silk cloth, *net*, $1.00; Am. seal, red edges, *net*, $2.25.

OUR FAVORITE DEVOTIONS. Lings, *net*, $1.50.

OUR FAVORITE NOVENAS. Lings. *net*, $1.50.

OUR LADY BOOK. By Rev. F. X. Lasance. Imitation leather, limp, round corners, red edges, $2.00. Morocco Grain. Imitation Leather, gold edges, $2.50. American Seal, limp, gold side, gold edges, $3.00. Rutland limp, red under gold edges, $3.75. Turkey Morocco, limp, gold roll, red under gold edges, $5.25.

PATHS OF GOODNESS, THE. Garesché, S.J. *net*, $1.50.

POLICEMEN'S AND FIREMEN'S COMPANION. McGrath. $0.60.

PRAYER-BOOK FOR RELIGIOUS. Lasance. 16mo. Imitation leather, limp, red edges, *net*, $2.50.

PRAYERS FOR OUR DEAD. McGrath. Cloth, $0.35; imitation leather, $0.75.

PRISONER OF LOVE. Prayer-Book by Father Lasance. Im. leather, limp, red edges, $2.00.

REFLECTIONS FOR RELIGIOUS. Lasance. *net*, $2.75.

REJOICE IN THE LORD. Prayer-Book by Father Lasance. $2.00.

ROSARY NOVENAS TO OUR LADY. Lacey. *net*, $0.15.

ROSE WREATH FOR THE CROWNING OF ST. TERESA OF THE CHILD JESUS, A. Clarke. *net*, $1.50.

SACRED HEART BOOK. Prayer-Book by Father Lasance. Im. leather, limp, red edges. $1.75.

SERAPHIC GUIDE, THE. $1.50.

SHORT MEDITATIONS FOR EVERY DAY. Lasausse. *net*, $1.50.

SHORT VISITS TO THE BLESSED SACRAMENT. Lasance. *net*, $0.50.

SOLDIERS' AND SAILORS' COMPANION. McGrath. Vest-pocket shape, silk cloth or khaki, $0.35.

SOUVENIR OF THE NOVITIATE. Taylor. *net*, $1.25.

SPIRIT OF SACRIFICE, THE. AND THE LIFE OF SACRIFICE IN THE RELIGIOUS STATE. Giraud. *net*, $3.00.

SPIRITUAL CONSIDERATIONS. Buckler, O.P. *net*, $1.00.

SUNDAY MISSAL, THE. Lasance, Im. leather, limp, red edges, $2.25.

TEACHINGS OF THE LITTLE FLOWER, THE. Garesché, S.J. *net*, $1.50.

THINGS IMMORTAL. THE Garesché S.J. *net*, $1.50.

THOUGHTS FOR TODAY. MORNING-STAR SERIES I. Feeley, S.J. *net*, $0.75.

THOUGHTS ON THE RELIGIOUS LIFE. Lasance. Im. leather, limp, red edges, *net*, $2.75.

THY KINGDOM COME, SERIES I. Moffat S.J. *net*, $0.30.

THY KINGDOM COME, SERIES II. Moffat, S.J. *net*, $0.30.

THY KINGDOM COME, SERIES III. Moffat, S.J. *net*, $0.30.

THY KINGDOM COME, SERIES IV. Moffat, S.J. *net*, $0.30.

TRUE SPOUSE OF CHRIST. Liguori. *net*, $2.00.

VALUES EVERLASTING, THE Garesché, S.J. *net*, $1.50.

VIGIL HOUR, THE. Ryan, S.J. Paper, *$0.25.

VISITS TO JESUS IN THE TABERNACLE. Lasance. Im. leather, limp, red edges. $2.25.

VISITS TO THE MOST HOLY SACRAMENT. Liguori. *net*, $1.00.

WAY OF THE CROSS. Paper. *$0.08.

WAY OF THE CROSS, THE. Very large-type edition. Method of St. Alphonsus Liguori. *$0.20.

WAY OF THE CROSS. Eucharistic method. *$0.15.

WAY OF THE CROSS. Method of St. Francis of Assisi. *$0.15.

WITH GOD. Prayer-Book by Father Lasance. Im. leather, limp, red edges, $2.50.

YEARNING FOR GOD. Williams, S.J. *net*, $1.50.

YOUNG MAN'S GUIDE, THE. Prayer-Book by Father Lasance. Seal grain cloth, stiff covers, red edges, $1.75. Im. leather, limp, red edges, $2.00; gold edges, $2.50.

YOUR INTERESTS ETERNAL. Garesché, S.J. *net*, $1.50.

YOUR NEIGHBOR AND YOU. Garesché, S.J. *net*, $1.50.

YOUR OWN HEART. Garesché, S.J. net, $1.50.

YOUR SOUL'S SALVATION. Garesché, S.J. *net*, $1.50.

III. THEOLOGY, LITURGY, HOLY SCRIPTURE, PHILISOPHY, SCIENCE, CANON LAW

ALTAR PRAYERS. Edition A: English and Latin, *net*, $3.00. Edition B: German-English-Latin, *net*, $4.50.

ANNOUNCEMENT BOOK. 12mo. *net*, $4.80.

AUTOBIOGRAPHY OF AN OLD BREVIARY. Heuser, D.D. *net*, $2.00.

BAPTISMAL RITUAL. 12mo. *net*, $1.50.

BENEDICENDA. Schulte. *net*, $2.50.

BURIAL RITUAL. Cloth, *net*, $1.50.

COMBINATION RECORD FOR SMALL PARISHES. *net*, $8.00.

COMPENDIUM SACRÆ LITURGIÆ. Wapelhorst, O.F.M. *net*, ¶$3.50.

GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Gigot. *net*, ¶$5.75.

GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. Abridged edition. Gigot. *net*, ¶$3.75.

HOLY BIBLE, THE. Large type, handy size. Cloth, $2.50.

HYMNS OF THE BREVIARY AND MISSAL, THE. Britt, O.S.B. *net*, $3.50.

JESUS LIVING IN THE PRIEST. Millet, S.J.-Byrne. *net*, $4.50.

LIBER STATUS ANIMARUM, or Parish Census Book. Large edition, size, 14x10 inches. 100 Families. 200 pp., half leather, *net*, $7.00; 200 Families, 400 pp., half leather, net, $8.00; Pocket Edition. *net*, $0.50.

MARRIAGE LEGISLATION IN THE NEW CODE. Ayrinhac, S.S. *net*, $2.75.

MARRIAGE RITUAL. Cloth, gilt edges, *net*, $2.50; sheepskin, gilt edges, *net*, $3.75.

MIND, THE. Pyne, S.J. *net*, $2.00.

MISSALE ROMANUM. Benziger Brothers' Authorized Vatican Edition. Black or Red Amer. morocco gold edges, *net*, $15.00; Red Amer. morocco, gold stamping and edges, *net*, $17.50. Red finest quality morocco, red under gold edges, *net*, $22.00.

MORAL PRINCIPLES AND MEDICAL PRACTICE. Coppens, S.J.-Spalding, S.J. *net*, $3.00.

OUTLINES OF JEWISH HISTORY. Gigot, D.D. *net*, $3.00.

OUTLINES OF NEW TESTAMENT HISTORY. Gigot. *net*, $4.50.

PASTORAL THEOLOGY. Stang. *net*, ¶$3.25.

PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. Ayrinhac, S.S. *net*, $3.75.

PEW COLLECTION AND RECEIPT BOOK. Indexed. 11x8 inches, *net*, $5.75.

PREPARATION FOR MARRIAGE. McHugh, O.P. *net*, $0.40.

RECORD OF BAPTISMS. 200 pages, 700 entries, *net*, $7.00. 400 pages. 1400 entries, *net*, $10.00. 600 pages, 2100 entries, *net*, $12.00.

RECORD OF CONFIRMATIONS. *net*, $6.00.

RECORD OF FIRST COMMUNIONS. *net*, $6.00.

RECORD OF INTERMENTS. *net*, $6.00.

RECORD OF MARRIAGES. Size 14x10 inches. 200 pages, 700 entries, *net*, $7.00. 400 pages, 1400 entries, *net* $10.00. 600 pages, 2100 entries, *net*, $12.00.

RITUALE COMPENDIOSUM. Cloth, *net*, $1.50, seal. *net*, $3.00.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. Gigot. Part I, *net*, ¶4.75; Part II, *net*, ¶$5.00.

TEXTUAL CONCORDANCE OF THE HOLY SCRIPTURES. Williams. *net*, $8.75.

IV. SERMONS

EIGHT-MINUTE SERMONS. DEMOUY. 2 vols., *net*, $5.50.

FUNERAL SERMONS. WIRTH, O.S.B. *net*, $2.25.

HINTS TO PREACHERS. HENRY, Litt.D. *net*, $2.25.

POPULAR SERMONS ON THE CATECHISM. BAMBERG-THURSTON, S.J. 3 vols., *net*, $7.50.

SERMONS. CANON SHEEHAN. *net*, $3.00.

SERMONS. WHELAN, O.S.A. *net*, $2.50.

SERMONS FOR THE SUNDAYS AND CHIEF FESTIVALS OF THE ECCLESIASTICAL YEAR. POTTGIESSER, S.J. 2 vols, *net*, $7.00.

SODALITY CONFERENCES. GARESCHÉ, S.J. *net*, $2.75. First Series

SODALITY CONFERENCES. GARESCHÉ, S.J. *net*, $2.75. Second Series.

THREE-MINUTE HOMILIES. McDONOUGH. net, $2.00.

V. HISTORY, BIOGRAPHY, HAGIOLOGY, TRAVEL

AUTOBIOGRAPHY OF AN OLD BREVIARY. HEUSER, D.D. *net*, $2.00.

CATHOLIC NURSERY RHYMES. SR. M. GERTRUDE, M.A. Retail, $0.25.

CHILD'S LIFE OF ST. JOAN OF ARC. MANNIX, *net*, $1.60.

HISTORY OF THE CATHOLIC CHURCH. BRUECK. 2 vols., *net*, $5.75.

HISTORY OF THE PROTESTANT REFORMATION. COBBETT-GASQUET. *net*, $1.00.

HISTORY OF THE MASS. O'BRIEN. *net*, $3.00.

IDEALS OF ST. FRANCIS OF ASSISI, THE. FELDER, O.M. Cap. *net*, $4.00.

ILLUSTRATED LIVES OF PATRON SAINTS FOR BOYS. MANNIX. *net*, $1.25.

ILLUSTRATED LIVES OF PATRON SAINTS FOR GIRLS. MANNIX. *net*, $1.25.

IMMOLATION. Life of Mother Mary of Jesus (Marie Deleuil-Martiny.) LAPLACE-NEWCOMB. *net*, $3.75.

IN THE WORKSHOP OF ST. JOSEPH. HEUSER, D.D. *net*, $1.75.

LIFE OF CHRIST. BUSINGER-BRENNAN. Illustrated. Half morocco, gilt edges. *net*, $18.00.

LIFE OF CHRIST. COCHEM, *net*, $1.00.

LIFE OF THE BLESSED VIRGIN. ROHNER. *net*, $1.00.

LIFE OF ST. MARGARET MARY ALACOQUE. Illustrated. BOUGAUD. *net*, $1.84.

LITTLE LIVES OF THE SAINTS FOR CHILDREN. BERTHOLD. *net*, $1.25.

LITTLE PICTORIAL LIVES OF THE SAINTS. With 400 illustrations. *net*, $2.00.

LIVES OF THE SAINTS. BUTLER. Paper, retail, $0.35; cloth, *net*, $1.00.

LOURDES. CLARKE, S.J. *net*, $1.00.

MARY THE QUEEN. By a Religious. *net*, $0.75.

MILL TOWN PASTOR, A. CONROY, S.J. *net*, $2.00.

OUR NUNS. LORD, S.J. *net*, $2.50.

OUR OWN ST. RITA. CORCORAN. *net*, $2.50.

PASSIONISTS, THE. WARD, C.P. *net*, $5.00.

PATRON SAINTS FOR CATHOLIC YOUTH. By M. E. MANNIX. Each life separately in attractive colored paper cover with illustration on front cover. Each 10 cents postpaid; per 25 copies, assorted, *net*, $1.75; per 100 copies, assorted, *net*, $6.75. Sold only in packages containing 5 copies of one title.

For Boys: St. Joseph; St. Aloysius; St. Anthony; St. Bernard; St. Martin; St. Michael; St. Francis Xavier; St. Patrick; St. Charles; St. Philip.

The above can be had bound in 1 volume, cloth, *net*, $1.00.

For Girls: St. Ann; St. Agnes; St. Teresa; St. Rose of Lima; St. Cecilia; St. Helena; St. Bridget; St. Catherine; St. Elizabeth; St. Margaret.

The above can be had bound in 1 volume, cloth, *net*, $1.00.

PICTORIAL LIVES OF THE SAINTS. With nearly 400 illustrations and over 600 pages, *net*, $5.75.

ROMA. Pagan, Subterranean and Modern Rome in Word and Picture. By REV. ALBERT KUHN, O.S.B., D.D. Preface by CARDINAL GIBBONS. 617 pages, 744 illustrations. 48 full-page inserts, 3 plans of Rome in colors. 8½-x12 inches. Red im. leather, gold side. *net*, $18.00.

ST. ANTHONY. WARD. *net*, $1.00.

ST. JOAN OF ARC. LYNCH, S.J. Illustrated. *net*, $3.00.

SHORT LIFE OF CHRIST, A. McDonough. Retail, $0.15.

SHORT LIVES OF THE SAINTS. Donnelly. *net*, $1.00.

STORY OF THE ACTS OF THE APOSTLES. Lynch, S.J. Illustrated. *net*, $3.50.

STORY OF THE LITTLE FLOWER, THE. Lord, S.J. Retail, $0.15; *net*, to Priests and Religious, $0.10.

WHISPERINGS OF THE CARIBBEAN. Williams, S.J. *net*, $2.00.

WONDER STORY, THE. Taggart. Illustrated Board covers, *net*, $0.40. Also an edition in French and Polish at same price.

VI. JUVENILES

FATHER FINN'S BOOKS.
Each, *net*, $1.25.
CANDLES' BEAMS.
SUNSHINE AND FRECKLES.
LORD BOUNTIFUL.
ON THE RUN.
BOBBY IN MOVIELAND.
FACING DANGER.
HIS LUCKIEST YEAR. A Sequel to "Lucky Bob."
LUCKY BOB.
PERCY WYNN; OR MAKING A BOY OF HIM.
TOM PLAYFAIR; OR, MAKING A START.
CLAUDE LIGHTFOOT; OR HOW THE PROBLEM WAS SOLVED.
HARRY DEE; OR WORKING IT OUT.
ETHELRED PRESTON; OR THE ADVENTURES OF A NEW COMER.
THE BEST FOOT FORWARD; AND OTHER STORIES.
"BUT THY LOVE AND THY GRACE."
CUPID OF CAMPION.
THAT FOOTBALL GAME AND WHAT CAME OF IT.
THE FAIRY OF THE SNOWS.
THAT OFFICE BOY.
HIS FIRST AND LAST APPEARANCE.
MOSTLY BOYS. SHORT STORIES.

FATHER SPALDING'S BOOKS.
Each, illustrated, *net*, $1.50.
THE INDIAN GOLD-SEEKER.
STRANDED ON LONG BAR.
IN THE WILDS OF THE CANYON.
SIGNALS FROM THE BAY TREE.
HELD IN THE EVERGLADES.
AT THE FOOT OF THE SAND-HILLS.
THE CAVE BY THE BEECH FORK.
THE SHERIFF OF THE BEECH FORK.
THE CAMP BY COPPER RIVER.
THE RACE FOR COPPER ISLAND.
THE MARKS OF THE BEAR CLAWS.
THE OLD MILL ON THE WITHROSE.
THE SUGAR CAMP AND AFTER.

ADVENTURE WITH THE APACHES. Ferry, *net*, $0.75.
AS GOLD IN THE FURNACE. Copus, S.J. *net*, $1.00.
AS TRUE AS GOLD. Mannix. *net*, $0.75.
AT THE FOOT OF THE SAND-HILLS. Spalding, S.J. *net*, $1.50.
AWAKENING OF EDITH, THE. Illustrated. Specking. *net*, $1.50.
BEST FOOT FORWARD, THE. Finn, S.J. *net*, $1.25.
BETWEEN FRIENDS. Aumerle, *net*, $1.00.
BISTOURI. Melandri. *net*, $0.75.
BLISSYLVANIA POST-OFFICE. Taggart. *net*, $0.75.
BOBBY IN MOVIELAND. Finn, S.J. *net*, $1.25.
BOB O'LINK. Waggaman. *net*, $0.75.
BROWNIE AND I. Aumerle. *net*, $1.00.
"BUT THY LOVE AND THY GRACE." Finn, S.J. *net*, $1.25.
BY BRANSCOME RIVER. Taggart. *net*, $0.75.
CAMP BY COPPER RIVER. Spalding, S.J. *net*, $1.50.
CANDLES' BEAMS. Finn, S.J. *net*, $1.25.
CAPTAIN TED. Waggaman, *net*, $1.25.
CAVE BY THE BEECH FORK, Spalding, S.J. *net*, $1.50.
CHILDREN OF CUPA. Mannix. *net*, $0.75.
CHILDREN OF THE LOG CABIN. Delamare, *net*, $1.00.
CLARE LORAINE. "Lee." *net*, $1.00.
CLAUDE LIGHTFOOT. Finn, S.J. *net*, $1.25.
COBRA ISLAND. Boyton, S.J. *net*, $1.25.
CUPA REVISITED. Mannix. *net*, $0.75.
CUPID OF CAMPION. Finn, S.J. *net*, $1.25.
DADDY DAN. Waggaman. *net*, $0.75.

DAN'S BEST ENEMY. Holland, S.J. *net*, $1.50.
DEAR FRIENDS. Nirdlinger, *net*, $1.00.
DEAREST GIRL, THE. Taggart. *net*, $1.50.
DIMPLING'S SUCCESS. Mulholland. net, $0.75.
ETHELRED PRESTON. Finn, S.J. *net*, $1.25.
EVERY-DAY GIRL, AN. Crowley, *net*, $0.75.
FACING DANGER. Finn, S.J. *net*, $1.25.
FAIRY OF THE SNOWS. Finn, S.J. *net*, $1.25.
FINDING OF TONY. Waggaman. *net*, $1.50.
FIVE BIRDS IN A NEST. Delamare. *net*, $1.00.
FRED'S LITTLE DAUGHTER. Smith. *net*, $0.75.
FREDDY CARR'S ADVENTURES. Garrold, S.J. *net*, $1.00.
FREDDY CARR AND HIS FRIENDS. Garrold, S.J. *net*, $1.00.
GOLDEN LILY, THE. Hinkson. *net*, $0.75.
GREAT CAPTAIN, THE. Hinkson. *net*, $0.75.
HARMONY FLATS. Whitmire. *net*, $1.00.
HARRY DEE. Finn, S.J. *net*, $1.25.
HARRY RUSSELL. Copus, S.J. *net*, $1.00.
HEIR OF DREAMS, AN. O'Malley. *net*, $0.75.
HELD IN THE EVERGLADES. Spalding, S.J. *net*, $1.50.
HIS FIRST AND LAST APPEARANCE. Finn, S.J. *net*, $1.25.
HIS LUCKIEST YEAR. Finn, S.J. *net*, $1.25.
HOI-AH! McDonald. *net*, $1.50.
HOSTAGE OF WAR, A. Bonesteel. *net*, $0.75.
HOW THEY WORKED THEIR WAY. Egan. *net*, $1.00.
INDIAN GOLD-SEEKER, THE. Spalding, S.J. *net*, $1.50.
IN QUEST OF ADVENTURE. Mannix. *net*, $0.75.
IN QUEST OF THE GOLDEN CHEST. Barton. *net*, $1.00.
IN THE WILDS OF THE CANYON. Spalding, S.J. *net*, $1.50.
JACK. By a Religious, H. C. J. *net*, $0.75.
JACK-O'-LANTERN. Waggaman. *net*, $0.75.
JACK HILDRETH ON THE NILE. Taggart. *net*. $1.00.
KLONDIKE PICNIC, A. Donnelly. *net*, $1.00.
LAST LAP, THE. McGrath, S.J. *net*, $1.50.
LITTLE APOSTLE ON CRUTCHES. Delamare. *net*, $0.75.
LITTLE GIRL FROM BACK EAST. Roberts. *net*, $0.75.
LITTLE LADY OF THE HALL. Ryeman. *net*, $0.75.
LITTLE MARSHALLS AT THE LAKE. Nixon-Roulet. *net*, $1.00.
LITTLE MISSY. Waggaman. *net*, $0.75.
LOYAL BLUE AND ROYAL SCARLET. Taggart. *net*, $1.50.
LORD BOUNTIFUL. Finn, S.J. *net*, $1.25.
LUCKY BOB. Finn, S.J. *net*, $1.25.
MADCAP SET AT ST. ANNE'S. Brunowe. *net*, $0.75.
MAD KNIGHT, THE. Schaching. *net*, $0.75.
MAKING OF MORTLAKE. Copus, S.J. *net*, $1.00.
MAKING THE ELEVEN AT ST MICHAEL'S. Uniack. *net*, $1.50.
MAN FROM NOWHERE. Sadlier. *net*, $1.50.
MANGLED HANDS. Boyton, S.J. *net*, $1.25.
MARKS OF THE BEAR CLAWS. Spalding, S.J. *net*, $1.50.
MARTHA JANE. Speckling. *net*, $1.50.
MARTHA JANE AT COLLEGE. Speckling. *net*, $1.50.
MARY ROSE AT BOARDING SCHOOL. Wirries. *net*, $1.50.
MARY ROSE GRADUATE. Wirries. *net*, $1.50.
MARY ROSE KEEPS HOUSE. Wirries. *net*, $1.50.
MARY ROSE SOPHOMORE. Wirries. *net*, $1.50.
MARY TRACEY'S FORTUNE. Sadlier. *net*, $0.75.
MILLY AVELING. Smith. *net* $1.00.
MIRALDA. Johnson. *net*, $0.75.
MOSTLY BOYS. Finn, S.J. *net*, $1.25.
MYSTERIOUS DOORWAY. Sadlier. *net*, $0.75.
MYSTERY OF CLEVERLY. Barton. *net*, $1.00.
MYSTERY OF HORNBY HALL. Sadlier. *net*, $1.00.
NAN NOBODY. Waggaman. *net*, $0.75.
NEW SCHOLAR AT ST. ANNE'S. Brunowe. *net*, $1.00.
OLD CHARLMONT'S SEEDBED. Smith. *net*, $0.75.
OLD MILL ON THE WITHROSE. Spalding, S.J. *net*, $1.50.
ON THE RUN. Finn, S.J. *net*, $1.25.
ON THE SANDS OF CONEY. Boyton, S.J. *net*, $1.25.

PAMELA'S LEGACY. Taggart. *net*, $1.50.
PANCHO AND PANCHITA. Mannix. *net*, $0.75.
PAULINE ARCHER. Sadlier. *net*, $0.75.
PERCY WYNN. Finn, S.J. *net*, $1.25.
PERIL OF DIONYSIO. Mannix. *net*, $0.75.
PETRONILLA. Donnelly. *net*, $1.00.
PICKLE AND PEPPER. Dorsey. *net*, $1.75.
PILGRIM FROM IRELAND. Carnot. *net*, $0.75.
PLAYWATER PLOT, THE. Waggaman. *net*, $1.50.
QUEEN'S PAGE, THE. Hinkson. *net*, $0.75.
QUEEN'S PROMISE, THE. Waggaman. *net*, $1.50.
QUEST OF MARY SELWYN. Clementia. *net*, $1.50.
RACE FOR COPPER ISLAND. Spalding, S.J. *net*, $1.50.
REARDON RAH! Holland, S.J. *net*, $1.50.
RECRUIT TOMMY COLLINS. Bonesteel. *net*, $0.75.
ST. CUTHBERT'S Copus, S.J. *net*, $1.00.
SANDY JOE. Waggaman. *net*, $1.50.
SCHOONER AHOY! McDonald. *net*, $1.50.
SEA-GULL'S ROCK. Sandeau. *net*, $0.75.
SEVEN LITTLE MARSHALLS. Nixon-Roulet. *net*, $0.75.
SHADOWS LIFTED. Copus, S.J. *net*, $1.00.
SHERIFF OF THE BEECH FORK. Spalding, S.J. *net*, $1.50.
SHIPMATES. Waggaman. *net*, $1.50.
SIGNALS FROM THE BAY TREE. Spalding, S.J. *net*, $1.50.
STRANDED ON LONG BAR. Spalding, S.J. *net*, $1.50.
STRONG ARM OF AVALON. Waggaman. *net*, $1.50.
SUGAR CAMP AND AFTER. Spalding, S.J. *net*, $1.50.
SUMMER AT WOODVILLE. Sadlier. *net*, $0.75.
SUNSHINE AND FRECKLES. Finn, S.J. *net*, $1.25.
TALISMAN, THE. Sadlier, *net*, $1.00.
TAMING OF POLLY. Dorsey. *net*, $1.75.
THAT FOOTBALL GAME. Finn. S.J. *net*, $1.25.
THAT OFFICE BOY. Finn, S.J. *net*, $1.25.
THREE GIRLS AND ESPECIALLY ONE. Taggart. *net*, $0.75.
TOM LOSELY; BOY. Copus, S.J. *net*, $1.00.
TOM PLAYFAIR. Finn, S.J. *net*, $1.25.
TOM'S LUCK-POT. Waggaman. *net*, $0.75.
TRANSPLANTING OF TESSIE. Waggaman. *net*, $1.50.
TREASURE OF NUGGET MOUNTAIN. Taggart. *net*, $1.00.
TWO LITTLE GIRLS. Mack. *net*, $0.75.
UNCLE FRANK'S MARY. Clementia. *net*, $1.50.
UPS AND DOWN OF MARJORIE. Waggaman. *net*, $0.75.
VIOLIN MAKER. Smith. *net*, $0.75.
WHERE MONKEYS SWING. Boyton, S.J. *net*, $1.25.
WINNETOU, THE APACHE KNIGHT. Taggart. *net*, $1.00.
WHOOPEE! Boyton, S.J. *net*, $1.25.

VII. COLORED PICTURE BOOKS FOR CHILDREN

CATHOLIC NURSERY RHYMES. Sr. Mary Gertrude. Retail, $0.25.
LITTLE FLOWER'S LOVE FOR THE EUCHARIST. Sr. M. Eleanore, C.S.C. *net*, $0.20.
LITTLE FLOWER'S LOVE FOR HER PARENTS, Sr. M. Eleanore, C.S.C. *net*, $0.20.
MASS FOR CHILDREN, THE. Kelly. List. $0.32.
OUR FIRST COMMUNION. Kelly. List, $0.32.
OUR SACRAMENTS. Kelly. List, $0.60.
WONDER DAYS. Taggart. *net*, $0.40.
WONDER GIFTS. Taggart. *net*, $0.40.
WONDER OFFERING. Taggart. *net*, $0.40.
WONDER STORY. Taggart. *net*, $0.40.

VIII. NOVELS

ISABEL C. CLARKE'S GREAT NOVELS.
A CASE OF CONSCIENCE.
CASTLE OF SAN SALVO.
SELMA.
IT HAPPENED IN ROME.
VILLA BY THE SEA, THE.
CHILDREN OF THE SHADOW.
net, $2.50.
Each, *net*, $2.00.

VIOLA HUDSON.
ANNA NUGENT.
CARINA.
AUTOGRAPH FICTION. LIBRARY. Each, *net* $1.75.
AVERAGE CABINS.
THE LIGHT ON THE LAGOON.
THE POTTER'S HOUSE.
TRESSIDER'S SISTER.
URSULA FINCH.
THE ELSTONES.
EUNICE.
LADY TRENT'S DAUGHTER.
CHILDREN OF EVE.
THE DEEP HEART.
WHOSE NAME IS LEGION.
FINE CLAY.
PRISONER'S YEARS.
THE REST HOUSE.
ONLY ANNE.
THE SECRET CITADEL.
BY THE BLUE RIVER.

ANNA NUGENT. CLARKE. *net*, $2.00.

AVERAGE CABINS. CLARKE. *net*, $1.75.

BOY. INEZ SPECKING. *net*, $1.50.

BUT THY LOVE AND THY GRACE. FINN. *net*, $1.25.

BY THE BLUE RIVER. CLARKE. *net*, $1.75.

CABLE, THE. TAGGART. *net*, $2.00.

CARINA. CLARKE. *net*, $2.00.

CASE OF CONSCIENCE, A. CLARKE. *net*, $2.50.

CASTLE OF SAN SALVO. CLARKE. *net*, $2.00.

CHILDREN OF THE SHADOW. CLARKE. *net*, $2.00.

CHILDREN OF EVE. CLARKE. *net*, $1.75.

CIRCUS-RIDER'S DAUGHTER. BRACKEL. *net*, $1.00.

CONNOR, D'ARCY'S STRUGGLES. BERTHOLDS. *net*, $1.00.

DEEP HEART, THE. CLARKE. *net*, $1.75.

DENYS THE DREAMER. HINKSON. *net*, $1.00.

DION AND THE SIBYLS. KEON. *net*, $1.00.

ELSTONES, THE. CLARKE. *net*, $1.75.

EUNICE. CLARKE. *net*, $1.75.

FABOLA. WISEMAN. Paper, $0.35; cloth, *net*, $1.00.

FABIOLA'S SISTERS. CLARKE. *net*, $1.00.

FALSE GODS. WILL SCARLET. *net*, $1.00.

FAUSTULA. AYSCOUGH. *net*, $2.00.

FINE CLAY. CLARKE. *net*, $1.75.

FOR BETTER FOR WORSE. SCOTT, S.J. *net*, $1.75.

FORGIVE AND FORGET. LINGEN. *net*, $1.00.

GRAPES OF THORNS. WAGGAMAN. *net*, $1.00.

HEIRESS OF CRONENSTEIN. HAHN-HAHN. *net*, $1.00.

HER JOURNEY'S END. COOKE. *net*, $1.00.

IDOLS; OR, THE SECRET OF THE RUE CHAUSSE D'ANTIN. DE NAVERY. *net*, $1.00.

IN GOD'S COUNTRY. BOYTON, S.J. *net*, $1.25.

IN GOD'S GOOD TIME. ROSS. *net*, $1.00.

IN SPITE OF ALL. STANIFORTH. *net*, $1.00.

IT HAPPENED IN ROME. CLARKE. *net*, $2.00.

KELLY. SCOTT, S.J. *net*, $1.75.

KIND HEARTS AND CORONETS. HARRISON. *net*, $1.00.

LADY TRENT'S DAUGHTER. CLARKE. *net*, $1.75.

LIGHT OF HIS COUNTENANCE. HART. *net*, $1.00.

LIGHT ON THE LAGOON, THE. CLARKE. *net*, $1.75.

"LIKE UNTO A MERCHANT." GRAY. *net*, $1.00.

MARCELLA GRACE. MULHOLLAND. *net*, $1.00.

MARIQUITA. AYSCOUGH. *net*, $2.00.

MIRAGE. SPECKING. *net*, $1.50.

MISS ERIN. FRANCIS. *net*, $1.00.

MISSY. SPECKING. *net*, $1.50.

MONK'S PARDON, THE. DE NAVERY. *net*, $1.00.

MY LADY BEATRICE. COOKE. *net*, $1.00.

NO HANDICAP. TAGGART. *net*, $2.00.

ONLY ANNE. CLARKE. *net*, $1.75.

PASSING SHADOWS. YORKE. *net*, $0.80.

POTTER'S HOUSE, THE. CLARKE. *net*, $1.75.

PRISONERS' YEARS. CLARKE. *net*, $1.75.

PROPHET'S WIFE. BROWNE. *net*, $1.00.

REST HOUSE, THE. CLARKE. *net*, $1.75.

ROSE OF THE WORLD. MARTIN. *net*, $1.00.

RUBY CROSS, THE. WALLACE. *net*, $1.00.

RULER OF THE KINGDOM. KEON. *net*, $1.50.

SECRET CITADEL, THE. CLARKE. *net*, $1.75.

SECRET OF THE GREEN VASE. COOKE. *net*, $1.00.

SELMA. CLARKE. *net*, $2.00.

SHADOW OF EVERSLEIGH. LANSDOWNE. *net*, $1.00.

SO AS BY FIRE. CONNOR, *net*, $1.00.

TEMPEST OF THE HEART. GRAY. *net*, $1.00.

TEST OF COURAGE. Ross. *net*, $1.00.

TRESSIDER'S SISTER. CLARKE. *net*, $1.75.

TURN OF THE TIDE, THE. GRAY. *net*, $1.00.

UNBIDDEN GUEST, THE. COOKE. *net*, $1.00.

UNDER THE CEDARS AND THE STARS. CANON SHEEHAN. *net*, $3.50.

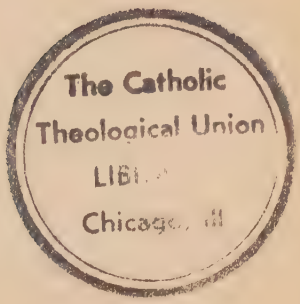
URSULA FINCH. CLARKE. *net*, $1.75.

VILLA BY THE SEA, THE. CLARKE. *net*, $2.00.

VIOLA HUDSON. CLARKE. *net*, $2.00.

WAY THAT LED BEYOND, THE, HARRISON. *net*, $1.00.

WHOSE NAME IS LEGION. CLARKE. *net*, $1.75.



CATHOLIC THEOLOGICAL UNION
BX809.V6G3 C001
SODALITY CONFERENCES NEW YORK

3 0311 00039 0620

53591

BX
809
.V6G3 53591
AUTHOR Garesché, E.F.
1st ser. SODALITY CONFERENCES
TITLE

30,237

WHEN taking out this book, please write name and date on card and place card in CARD-DROP.

PLEASE see that this book is returned ON TIME: others may be waiting for it.

KINDLY refrain from defacing this book in any way, and also from leaving MARKERS of any kind between the pages.

3 0311 00039 0620